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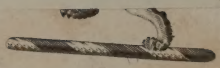

Revd. I. Brasse, D.D.

THE

CLASSICAL JOURNAL:

FOR

MARCH AND JUNE, 1819.

VOL. XIX.

Ὦ φίλος, εἰ σοφὸς εἶ, λάβε μ' ἐς χέρας· εἰ δέ γε πάμπαν
Νῆϊς ἔφυς Μουσέων, ῥίψον ἃ μὴ νοέεις.

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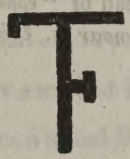

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1819.

ERRATA.

No. XXXV. p. 154. l. 14. read וימת
17. for 1, read LXX.
19. dele הוא
20. read ראובן
ib. read עד, and add הוא
155. 22. read ובשנת
23. read יהורם
35. read Syriace
penult. read Doederlein.

No. XXXVI. p. 380, Instead of "*ἐῤῥώγασιν* pro *ἐῤῥάγη*, gushed" —read, *ἐῤῥώγασιν* pro *ἐῤῥάγησαν* s. *ἔῤῥαγεν*, gushed.

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THE

CLASSICAL JOURNAL.

NO. XXXVII.

MARCH, 1819.

A REPLY

To the Quarterly Review on the New Translation of the Bible from the Original Hebrew. By J. BELLAMY.

No. II.—[*Continued from No. XXXVI. p.* 231.]

THERE is no difficulty in the application of this word עֵרֹם *gnaarom,* when "the nicety of construction," which this gentleman talks about, is understood. The difference of the application depends on the difference of the orthography, or, if this extraordinary Hebraist will again allow me, "the nicety of construction;" for, throughout the Scripture, when this word is written with the ו *vau,* or in its absence, with the vowel *holem,* pronounced *gnaarom;* it uniformly signifies *naked.* Job i. 21—xxiv. 7, 10—xxvi. 6—Eccl. v. 15—Isa. xx. 2, 3, 4, 58—Amos ii. 16., as in the received translation. But when the root of this word is applied by the sacred writers to mean *prudent, subtle, crafty,* it is not written with the *holem,* or the *o,* but with the *shurik,* or the long *u.* Gen. iii. 1—Prov. xii. 16, 23—xiii.1 6.—xiv. 8—xxii. 3—xxvii. 12—xiv. 15—Job v. 12—xv. 5—Prov. xiv. 18., and is pronounced *gnaaruum.* Therefore the passages in Job i. 21—xxiv. 7—Isaiah xx. 2. are perfectly right as they stand in the received translation: there would have been no necessity for the ADVOCATE for received errors to ask, "What would be the sense of these passages, if *prudent* were substituted for *naked?*" had he understood "the niceties of construction" between עָרֹם *gnaarom,* "naked," and עָרוּם *gnaaruum,* "subtle or prudent." Examples of this description, where an alteration is produced by the intro-

duction of *u* instead of *o*, are to be found even in our language; as in the word *poor*, with the *u*, is *pour—fool*, *foul*, &c. From which it will appear to the learned reader, that the ADVOCATE has yet to learn even the *rudiments* of the Hebrew language, though he has presumed to represent himself as deeply learned in "the peculiarities of idiom and the niceties of construction." But, as I have observed, he is not alone: many there are, and he is one—*desiring to be a teacher of the law, understanding neither what he says, nor whereof he affirms.*

What now becomes of the ostentatious conclusion of this gentleman's note, where he says, "It were endless to recite passages of this description, in which the undoubted sense of the word is 'naked,' and in which it would be in contradiction to all sense, as well as in opposition to all authority, to give it the sense of 'prudent,' which Mr. Bellamy has the confidence to say it cannot bear?" Let the learned and the impartial reader determine.

It is therefore undeniably evident, that this important passage in the original Hebrew has no reference whatever to the bodily nakedness of our first parents, because the word ערמים *gnaaruumim*, which the translators have rendered *naked*, never means nakedness of the whole body: but throughout the Scriptures it signifies, even in the received translation, *wisdom, prudence;* to be wise in heart: "I wisdom dwell with prudence."—"The wise in heart shall be called prudent." Prov. xvi. 21.—"Wisdom applied to practice—Practically wise." Johnson. The passage is truly rendered, "Thus they were prudent for they had not shamed themselves," or, "they had not made themselves ashamed."

On the passage Gen. vi. 6. the critic indulges his spleen to an excess. The version reads, "It repented the Lord that he had made man on the earth, and it grieved him at his heart." I have shown that the word ינחם *yinaachem*, never means to *repent* throughout the Scripture; that in nearly seventy places it is rendered to be *comforted, satisfied*, according to idiom; and that where it is translated *repent*, it is improperly translated. I do not, as this "perverter" of my words says, "quietly allow sixty passages where this word is translated *repent*," to be right.

But I am told, that I "spend much time in going through all these texts, and attempting to show that, in each, the word *comfort* should be substituted for *repent*." He affirms, "We need not say that his labor is unsuccessful, unless indeed the success he aims at be to discredit the Bible by making it unintelligible. For instance, 1 Sam. xv. 29. 'The Strength of Israel will not lie, nor repent.' How absurd must it be to say, 'The Strength of Israel will not lie, nor be comforted?'" But the Critic has been too hasty in his conclusion, as usual; if he had had patience to examine the nar-

rative, he might have been convinced that there is no absurdity in the New Translation. God had declared to Samuel that Saul should cease to reign, and therefore to this part of the text he says, *The Strength of Israel will not lie.* But if the following clause were to be rendered *nor repent*, it would be a repetition of the preceding one: that is, if he had *repented*, as he had declared that Saul should no longer reign, it would have involved him in the first; for to repent would have been to have acted contrary to the first declaration; and therefore it would only have been a repetition. This gentleman forgets that Saul had now repented, but Samuel informs him, that *the Strength of Israel would not be satisfied* by his repentance. Surely there is no absurdity in this, it being the literal meaning of the word ינחם *yinaachem*, in every part of Scripture in the common version; except, as observed, where the translators have improperly rendered it *repent*. Neither is there any absurdity in Job xlii. 6. If he abhorred himself on account of his sin, he necessarily repented; therefore, if נחמתי *nichamti*, were translated *I repent*, it would amount to a repetition. Here again this hasty writer forgets, that Job at this period, while he was in this abject state, received *consolation* from God; who had comforted him while he sat in dust and ashes. So much for this sagacious gentleman's grammatical knowledge of the Hebrew in question. Now for a specimen of his logic: "When he (God) is said to have repented, it is not meant in a human sense, that he felt sorrow for what he had done; but only that he changed his outward conduct towards men, in consequence of their altered behaviour towards him." But in such case God is subject to change, and to change as often as men "alter their behaviour toward him." Then it follows, that man can cause God to change his mind, whenever it shall please him to commit sin. It is however said, "I am the Lord: I change not." Mal. iii. 6. If the reader do not say that this is a summary of unintelligible doctrine which nearly borders on blasphemy, I shall be mistaken; for it amounts to nothing more nor less than this—the word *repent* does not always mean *repent*. The New Translation silences the objections which have for ages been advanced against this scripture as it stands in the received version; without having recourse to the absurd conclusion of this critic, that the *common* received *sense* of words may cease to convey their *customary sense*.[1] It is not *common sense* to suppose, that such an unscriptural notion was ever in the contemplation of the sacred writer.

---

[1] Vide Johnson.

I shall end my remark on this part, by giving the crude statement of this writer. He says, "Now, in a literal sense, to attribute satisfaction to the Deity, is as inconsistent with the perfection of his nature, as to ascribe to him any other passion or feeling." Surely he has never considered the obvious meaning of words, or he would not say that *satisfaction* is a *passion.* This word means the *final end*—where there is no desire—complete fulness—a state of perfect peace—*rest—tranquillity:* a state incapable of any passion, of any addition, of any diminution: therefore truly applicable to the unchangeable Jehovah. Mal. iii. 6. "I am the Lord; I change not" And thus the first article of the church of England, with the utmost propriety, describes God as being *without passions;* because he necessarily is in that eternal state of *tranquil satisfaction.* But repentance is a passion; and if the passion of repentance were to be applied to God, as repentance is to think on any thing past with sorrow, it would affect the majesty of God—it is altogether inapplicable to the Divine Being. Thus by attributing the *passion* of *repentance* to the unchangeable Jehovah—the imperfection of man to the great fount of infinite perfection; this writer declares himself to be in direct opposition to that luminous article of the church, which so truly declares God to be *without passions,* in a state of invariable tranquillity and peace, "With whom there is no variableness, neither shadow of turning," Jam. i. 17.

But he says, "He (Bellamy) is so profoundly ignorant of the plainest forms of speech, as not to know that the impersonal expression, 'it repented the Lord—it grieved him,' is merely another mode of saying 'the Lord repented—he grieved or was grieved.'" I would ask the candid and the learned reader, as there is no authority for the "impersonal expression," "it repented the Lord—it grieved him," in the Hebrew; to whom is the abusive term "profoundly ignorant," applicable? to this abusive reviewer, who is not capable of informing his readers that neither the neuter pronoun *it,* nor the third person singular *him,* occur in these words in the Hebrew—or to *ignorant* Bellamy, who translates the words as they stand in the Hebrew, literally? This writer may talk about "the peculiarities of idiom, and the niceties of construction," and that my knowledge of Hebrew "consists in little more than the more ordinary and obvious rules of grammar;" but before a person presumes to talk in this affected style of deep learning in Hebrew, he surely ought to understand his Hebrew grammar. It does not however appear that he possesses much grammatical knowledge in Hebrew, or he would not have translated the third person singular preter of the verb, *it repented,* and *it grieved him,* with the neuter pronoun *it,*

and the pronoun of the third person singular *him.* I shall have occasion to show the public some of his "niceties of construction" in Hebrew, when I come to say a few words on Gen. ii. 25.

And lastly, I would ask this captious writer, what absurdity there is in the New Translation of Jer. xviii. 8.? If the reader turns to ch. vi. page 39, on the note Jer. xviii. 8, he will find that this writer has given a false quotation. I have not translated it, *I will be comforted,* as he has the confidence to declare I have; but according to the idiom of the verb, I have translated the word, *Then I will be satisfied.* I forbear to make any remarks on misrepresentation; he is now before a tribunal, the public, who love the truth, and who will not fail to reprobate an attack conducted with so much virulence, erroneous quotation, and falsehood. The case will be precisely the same in all the texts where the translators have erred in using the word *repent*—for the word נחם *yinaachem,* embraces no other meaning than *comfort,* or *satisfy,* throughout the Scripture. From which it is evident that the assertion of this unguarded writer that this word bears the sense of *repent,* is contradicted by the impossibility of the thing as applied to God; by the translation of the very same word, both consonants and vowels, Gen. xxxviii. 12. "And he (Judah) was comforted, or satisfied." See also 2 Sam. xii. 24. "And David comforted." Gen. xxiv. 67. "And Isaac was comforted." Ch. l. 21. "And he comforted them." Now as it is not said that Judah *repented,* that David *repented,* that Joseph *repented,* when he consoled his brethren, that Isaac *repented,* or that the friends of Job *repented,* when they *comforted* him—so neither can it be said that God *repented* that he had made man.

This caviller says, "But to proceed to Mr. Bellamy's proof of error. Let it be remembered, that in support of the received sense, there is the same concurrence of all authorities ancient and modern, which we alleged in the former instance; that the Septuagint version, the Syriac, the Targum, the Samaritan, the Arabic, the Vulgate, besides every known commentator and interpreter, ancient and modern, are all in perfect agreement, all opposed to Mr. Bellamy." And yet every intelligent reader will readily allow that, notwithstanding the concurring testimony of all these "authorities ancient and modern," the translations I have so given are perfectly right, and sanctioned by the Hebrew. Let the public judge how far this writer deserves credit, where he says, p. 253, "The principles of its grammar and construction have been explored." It is obvious that those who "explored" it, like this pretender to Hebrew criticism, did not understand the grammar of the language, admitting they had the Hebrew Bible before them.

This ADVOCATE for received errors proceeds; "The second word, which Mr. Bellamy affirms to have been wholly misunderstood, is יתעצב *yithgnatseeb*, usually translated 'he grieved himself,' but which, as he maintains, signifies 'he idolised himself.' He might as well assume any other meaning." I must here again show, that when the caviller is determined to carry his argument, he does not hesitate to coin a word, where it neither is to be found in the Hebrew, nor in the common version. But I have not said that the word יתעצב *yithgnatseeb* is translated *he grieved himself*, in this passage, Gen. vi. 6. Yet the reader may suppose by this representation, that I have so stated the common version. I have said that the translators have rendered it, "and it grieved him;" and that, as there is no pronoun of the third person, *him*, in the word, it cannot be so translated. I have also said, it is in the Hithpael (reflective) conjugation, consequently it cannot be said, either as it respects God or man, that "it grieved him at his heart." He proceeds: "Mr. Bellamy however is a contemner of all ordinary authorities; we will therefore bring against him one which we know to be paramount with him; we mean that of Mr. John Bellamy. The word עצב *gnatseeb*, occurs in Hithpael only once in the Bible, besides in the passage before us, viz. Gen. xxxiv. 7. and there he translates it in the very sense which, in the present text, he rejects as improper. The sons of Jacob came from the field—and the men grieved themselves יתעצבו *yithgnatseebou*. Either Mr. Bellamy is right in rejecting the received sense of the word, or he is wrong. If right, why does he not reject it uniformly? If wrong, why does he reject it at all? What can be considered certain in language, if such arbitrary assumptions are allowed? and above all, what is to be thought of a man who thus adopts in one page, what he rejects as inadmissible in another?" Here are four questions in about as many lines; I will reply to all of them. It is not true that I "reject all authorities:" I reject all such authorities as are not consistent with the Hebrew text, but I revere all such authorities as agree with it; I have therefore referred to Bochart, Buxtorf, Calmet, Lightfoot, &c. And among the string of authorities referred to by this intemperate writer, I reject the most ancient of them, even the LXX, when it stands opposed to the Hebrew; and he also acknowledges that it is imperfect. And in doing this I have the sanction of Origen, Jerome, Usher, Wall, and other learned men who have critically examined it.

I will now examine the authority which the ADVOCATE brings against me, which he states to be Mr. J. Bellamy against Mr. J. Bellamy. He refers to Gen. xxxiv. 7. where he says, "I translate this word in the very sense which, in the present text, I

reject as improper." In the first place, this is not the same word; —and secondly, though it be in the Hithpael, or reflective conjugation, it does not follow that the same radical form of the word should always have the same mode of expression, because the construction and idiom vary the expression; yet it will always partake of the meaning of the root, either in a nearer or in a remote degree. As in 2 Sam. xvi. 19. אעבד *egnebod,* " should I serve," is properly rendered, Jer. ii. 20. " I will transgress."—קדמו *kidmou,* Psal. lxviii. 25. " went before,"—is in Isa. xxi. 14. " they prevented."—הקשה *hikshah,* " would hardly let us go." Exod. xiii. 15.—is in 1 Kings xii. 4. " grievous," &c.

So לחם, which, as a noun, means *bread,* because the consecrated bread was not cut, but broken with the teeth; so as a verb it is applied to *fighting,* because a sword is as the teeth. And thus it is applied as a verb, to fight. 2 Sam. xii. 27. *I have fought.* And so for other words. This is the same in all languages; and, to convince the reader, I will refer him to words in our language. The letters p—r form the root of a word; but, according to its orthography, it has different modes of expression, viz. *poor, pare, peer, pure, pier, pore;*—again, the letters s—t, *set, sit, sat, sot;* or the letters p—n, *pen, pin, pun,* and the like. Thus, according to orthographical arrangement, it is the same in Hebrew, with this difference, that the sense, though remote, is always derived from, and consequently connected with the root. In the passage under review in Gen. vi. 6. the word יתעצב *yithgnatseeb,* is thus written, and it is thus erroneously translated, " and it grieved him:" but there is no authority either for the neuter pronoun *it,* or the pronoun of the third person *him,* therefore cannot possibly be translated, " and it grieved him."

But if the word *grieved* were to be retained, the word יתעצב should be rendered, " he grieved himself." But the word, ch. xxxiv. rendered, " were grieved," differs in its application according to idiom; and consequently varies the mode of expression. It is thus erroneously translated, " were grieved;" the verb is in Hithpael, or the reflective conjugation, viz. " they grieved themselves:" for there is neither authority nor necessity for the verb *were.* This is the reason why I reject the authorities which this ADVOCATE mentions, because they do not agree with the Hebrew; and they attribute those imperfections to God, which are only applicable to man. But what is worse, they represent the Fountain of infinite Wisdom, who, as his great name יהוה JEHOVAH, declares, comprehends the PAST, the PRESENT, and the FUTURE, as doing at one time, what he *repents* of at another, and thus that it *grieved him at his heart:* by which he is brought to a level with man, who knows not to-day what shall be to-morrow.

This word is applied by the sacred writers to *idols,* and to *idolatrous worship,* in a primary sense; and in a secondary sense, according to idiom and orthography, to a grievous state of mind, principally in consequence of having departed from the worship of God to that of idols; because instead of succour, the worship of idols always brought grief and distress to the worshippers. The passages where the radical word in various forms is applied agreeably to the secondary sense to *grieve,* are many, 1 Chron. iv. 9.—Isa. xiv. 3.—Prov. x. 12, &c. and where, according to the primary sense, it is applied to idols, and idolatrous worship. Isa. xlviii. 5. " mine idol." Jer. xxii. 28. " idols."—Hos. iv. 17.—Jer. xliv. 19. " to worship her." Here then is the reason why I do not reject the word uniformly. The language can be considered as certain without any " arbitrary assumptions," because the application, as well as the orthography, varies the mode of expression. I leave the unprejudiced public to determine, whether I have merited his application at the conclusion of his paragraph, where he says, " What is to be thought of a man who thus adopts in one page, what he rejects as inadmissible in another." This gentleman, as I shall show below, pays no attention to the application and orthography of the language, though he attempts to talk learnedly about the " peculiarities of idiom, and the niceties of construction." Now as it is evident, from what has been said above concerning the words *repentance* and *satisfaction,* that *repentance* is a *passion,* and therefore cannot be applied to God, because he is without *passion,* and that as *satisfaction* is not a *passion,* and is with the utmost propriety applied to God: so neither can *grief,* which is a passion, and applicable only to man who is imperfect, be in any sense whatever applied to him who alone is perfect, and consequently without *passion.*

This writer says, " We have, perhaps, said enough of Mr. Bellamy's discoveries respecting the meaning of Scripture. At the risk, however, of being tedious, we will advert, as briefly as we can, to another instance. It is a received part of scriptural history, Gen. xxii. 2. that the Almighty proved the faith and obedience of the patriarch Abraham, by commanding him to sacrifice the child of his hopes; that the patriarch prepared to obey the divine command, and that in consequence of his ready obedience, the great promise was made to him, that in his seed all the families (nations) of the earth should be blessed." But I positively deny that " in consequence of his ready obedience [to this commandment] the great promise was made to him, that in his seed all the families of the earth should be blessed." " We have, perhaps, said enough of Mr. Bellamy's discoveries," says the ADVOCATE: the reader will see that there is no small degree of presumptuous

ostentation in this remark. The learned and the impartial reader will determine, whether such presumption do not arise from its offspring, ignorance. This promise was made at a prior period, when Abraham was 99 years old, 40 years before this transaction, when the messengers were sent to destroy the cities of the plain, ch. xviii. 18. And in verse 19. of the same chapter it is said, " For I know him that he will command his children and his household after him, and they shall keep the way of the Lord; that the Lord may bring upon Abraham that which he hath spoken of him." There was, therefore, no necessity for God to tempt Abraham, in order to see whether or not he would be obedient to his command. Abraham was now far advanced in life, and it was necessary that Isaac should be fully instructed in the representative worship concerning the coming of the Messiah, and acknowledged by the great congregation at Salem, as the presumptive representative, or type of the Messiah. Abraham was therefore commanded to take him to mount Moriah (where the temple of Solomon was afterwards built), for that purpose.

I have said in my note on this passage, that " our first inquiry will be concerning the true translation and application of the word העלהו *hagnaleehou,* which in the common version is rendered, " and offer him up." This verb is in the Hiphil conjugation, which means to cause the thing to be done. It is used in the following sense, Exod. viii. 5. " and cause to ascend."—Numb. xx. 5. " have ye made us to ascend."—Ch. xx. 5.—Ezek. xxiv. 8. " that it might cause to ascend."—Amos, iv. 10. " and I have made to ascend."

The word עלה is rendered properly by " burnt-offering," but the ל prefixed, requires the same rendering, as in Gen. iii. 21. viz. *to,* or *concerning.* The clause will then literally read agreeably to the original, and in perfect conformity with the divine denunciations concerning human sacrifice; thus: " And bring him to;"—or, " cause him to ascend to, for," or " concerning an offering."

This writer says, " Now let us consider with what palpable inconsistencies this new interpretation invests the whole narration It is first stated that God tempted or proved Abraham, which manifestly implies that some signal trial of his obedience was to follow. Then, according to Mr. Bellamy, there merely ensues a command of the plainest kind, and one which involves no trial, viz. to go with his son, and offer sacrifice on a particular mountain."

I know it is said in the common version that " God tempted Abraham:" but *I* have not said that " God tempted Abraham." I have shown that this translation cannot be admitted, without involving the Scriptures in palpable contradiction: had the authors of the common version translated from the Hebrew, and had they

noticed what the Apostle says, they must have given the word נסה, *nissach*, which they have rendered "did tempt," its radical meaning. The Apostle says, "neither tempteth he any man." Jam. i. 13.

"Or proved Abraham," says the ADVOCATE. In future I hope he will learn to state the difference between *tempt* and *prove*. To *tempt*, according to our best writers, and according to its acknowledged sense, means to solicit to ill—to entice by presenting some pleasure or gratification to the mind. But to *prove*, means to *evince*, to show by argument or *testimony*—to *experience*. (Johnson.) Thus God *proved, showed, evinced* to Abraham, the necessity of taking Isaac to the mount Moriah, for him to be instructed concerning the burnt-offering as representative of the Messiah. Therefore the words *proved Abraham*, do not "imply that some signal trial of his obedience was to follow," as this writer says they do. I know, as well as he can tell me, that if the common translation could be admitted, this would be the case; but, as I have shown in the most satisfactory manner, that is, agreeably to the positive declaration of Scripture, "God doth not tempt any man:" nothing therefore could possibly come from God as a command by way of temptation, for Abraham to offer up his son for a burnt-offering.

But the great question is, How came any part of the commandment to be so misunderstood by Abraham? If the reader attends to the history, he will find it was the constant and universal belief of the church, to the time of Abraham, that agreeably to the ancient promise, a person was to appear, who was to restore man to the state of happiness and peace, which was enjoyed in the paradisaical state; that is, a state in which sacrifices were unnecessary; who was to show man *a new and living way*, an inward sacrifice by the *silence of all flesh*. Zach. ii. 13. i. e. the evil propensities, which in a state of nature oppose the divine commands. Now concerning the coming of this person, Abraham had been preaching for more than half a century; he was fully instructed and believed that this person was to be offered up as a sacrifice; and when he was informed by the divine communication from above the cherubim, that Isaac was the person in whom "all the nations of the earth were to be blessed;"—and that the covenant was to be established with Isaac, ch. xvii. 19. and also believing, as the Apostle plainly says, that God would raise him from the dead, Heb. xi. 19. he concluded that Isaac was to be the sacrifice, or in other words the Messiah; and yet that he should not lose him, but that God would exert his power in his immediate resurrection.

But though God, knowing all things, could need no proof respecting the faith of Abraham, the mistake into which he was permitted for a short period to fall, was well calculated to esta-

blish the veracity of Abraham in respect to the faith which he preached concerning the Messiah, who was to abolish all sacrifices. I say, to prove to the congregation at Salem his faith; for what greater proof could they receive of his fixed belief that the Messiah should not see corruption, than the readiness he manifested to offer Isaac up as the great sacrifice? And in this view, which the passage comprehends, the faith of Abraham was proved before, and for the confirmation of the church. Now it is not strange, as it may appear to some, that Abraham, under a belief that Isaac was the Messiah, should have taken the words, "cause him to ascend," as having reference to the *offering up*, as we have it in the common version, of the Messiah; for the words which, in reference to sacrifice, are usually translated "offer up," are literally in the Hebrew, "cause to ascend." Now, though the common reader may not know the fact so well as our learned Critic, "the peculiarities of idiom, and niceties of construction are such," even in all languages, that a misapprehension on the part of the hearer or reader, will often create an ambiguity, where there would otherwise be none—and this was the case with respect to the father of the faithful—a man too well instructed respecting the enormity of human sacrifices; but who, at the same time, knew, though he mistook the period of completion, that in his posterity all the nations of the earth were to be blessed.

The Critic says to my translation of this word; "But, says Mr. Bellamy, לעלה *legnolah*, means, concerning a burnt-offering. To this we answer, to give the preposition the sense of concerning is very unusual, if at all admissible." From this remark, I am convinced, were this gentleman to have a Hebrew Bible put into his hand, that he could not read a single verse grammatically; his Hebrew is only retailed from my translation, or he might have satisfied himself that the preposition ל *lamed*, means *of*, or *concerning*, very frequently in Scripture. See Numb. viii. 20.—1 Sam. xvii. 22.—Isa. v. 20.—Gen. xx. 13. *of, &c.*

Again, the ADVOCATE says, "We answer further that we can produce a competent authority,—no less in fact than his own, to convince him that the received translation is right. For in the same chapter, the very same words occur; and how does he translate them? Not according to his new discovery, but exactly as they have been rendered by others, and as they are rendered in our received version. We have thus another unequivocal proof that Mr. Bellamy does not himself believe what he asserts respecting the error in the received translation; for in the space of eleven verses, he adopts that as right which he had before condemned as wrong." I do not know what this gentleman will make of me at last; he here labors to make me a most profound violator

of truth; for if I do not believe what I have asserted respecting the error of the received translation, I should consider that I had committed the greatest sin that man can commit, a sin which cannot be forgiven, viz. contradict the inspiration of the sacred Scripture. I am also branded by this intemperate writer, with "effrontery, ignorance, inconsistency, incapacity." We shall see in the sequel to whom these opprobrious terms are applicable.

What! "convince me from my own authority that my translation" of this passage, is contrary to the express command of God! which he must do if he could convince me that this passage in the received translation is right. Has he never heard of the "niceties of construction," and "peculiarities of idiom?" Yes, indeed, he makes free with these learned terms, because he presumes to think that few of his contemporaries at Cambridge are acquainted with the Hebrew language—he is however mistaken in this also: and would have us to understand that he is perfectly acquainted with the meaning and application of these terms of Hebrew learning. He should have known, that, according to the "niceties of construction," the ל takes a variety of prepositions in our language. See Gen. xxiv. 54. *unto*.—Chap. xiv. 19. *of*. —Numb. xvi. 24. *from*.—1 Kings, vi. 22. *by*.—Prov. ix. 14. *at*. —Exod. xiii. 7. *with*.—Lev. v. 5. *against*, &c. &c. &c. But this angry, and therefore hasty, writer, appears to be altogether unacquainted with the "niceties of construction," of which he assumes to talk so learnedly. Instead of this, therefore, being as he says, "another unequivocal proof that Mr. Bellamy does not himself believe what he asserts respecting the error of the received translation;" it is a manifest proof of this person's critical incapacity to translate a single verse of the original Hebrew Bible.

The Advocate for the errors in the common version, further observes, "How infinitely inferior is a translation of this hard and dry nature, to that in use, where there is such an accommodation to the native idiom, as to make the language easy and intelligible, and yet no essential departure from the original." I have given evident proof of the most "essential departure from the original;" and I will now, by contrasting a few passages, give the reader the means of determining, whether my antagonist be justified in calling my translation "hard and dry."

RECEIVED VERSION.	NEW TRANSLATION.
Gen. i. 1. In the beginning God created the heaven and the earth.	In the beginning God created the substance of the heaven and the substance of the earth.

My objector says, "the substance of, Mr. Bellamy conceives, he says, to be the meaning of the word את *eth*, which precedes השמים *hashamaayim*, and הארץ *ha arets*, the heaven and the earth. Now it is the opinion of Hebraists of the first authority, that את *eth*, preceding a noun after an active verb, is merely the mark of the accusative case." I know it has been so said by those who read Hebrew by the help of a lexicon; but no critic in Hebrew will say so: it is not the mark of any case, and this gentleman is constrained to allow that Parkhurst is of the same opinion. But I have a higher authority than that of Parkhurst, or any critic. I have said that if את *eth* be a sign of the accusative case, it must here have two signs; as את השמים *eth hashamaayim*, which I render "the substance of the heaven," presents both את *eth* and ה *ha:* thus either the את *eth*, or the ה *ha*, must in such case be unnecessary. See note on Gen. i. 1.

He adds, "It is true that Parkhurst considers את to mean the very substance of a thing, *the, the very;* but allowing him to be right, the proper translation would be, the very heaven, and the very earth." I reply, undoubtedly it would, if we could descend to make nonsense of it, as the Critic has done to suit his purpose. Why not use the word *substance*, instead of *very*, as this is the word which Parkhurst says embraces the meaning of את *eth?* And he is supported in this opinion by all critics in Hebrew. This writer is perhaps not aware, that by rejecting the word את *eth*, *he is establishing the doctrine of the eternity of matter.* We have often been asked by infidels: "From whence came the matter out of which God created the heaven and the earth? for no mention is made in any of the common versions in the first verse concerning the origin of matter." I have shown that the את *eth*, comprehends every thing in itself, descriptive of the thing to which it is applied; and here it is applied to the *substance* out of which God created the heaven and the earth. It is the same as the Alpha and Omega of the Greek, the ἀρχὴ καὶ τέλος; and in this sense the Redeemer applies it to himself. But this gentleman is really so defective in the original Hebrew, and so eager to find fault with every thing in my translation, that though I have said repeatedly, wherever our idiom will allow of the translation of את *eth*, it always elucidates the subject, yet he has either not read what I have said, or if he has read it, he is not willing to acknowledge it. He may take which he pleases, both are against him. His remark, therefore, "That I translate it in the first verse, and leave it out in some others," fails in producing a conviction that I have not been consistent; unless he can show, that where I do not translate, the idiom of our language would have allowed it to be translated.

"From these examples," says my assailant, "all concurring in a single chapter, our readers will be sufficiently enabled to appreciate Mr. Bellamy's pretensions to an improved translation of the Bible." From these examples, however, made by this intemperate writer, the public "will be sufficiently enabled to appreciate his pretensions" to give a true estimate of my translation. To the Hebrew scholar it will be evident that he is altogether destitute of those qualifications which are absolutely necessary for Hebrew criticism; and to those who do not understand Hebrew, I have as clearly shown, and I pledge myself to show more fully and decidedly in the course of my work, that the received version was *not translated from the Hebrew only;* and if my limits would allow it, I could here refer to hundreds of passages, which were translated neither from the Hebrew nor the Greek; and that all his boasting affirmations concerning the few passages he has pretended to examine, unfairly preparing the mind of the reader by his pretension to "the peculiarities of idiom and the niceties of construction," are groundless.

This writer refers to what I have said concerning words printed in italics in the received translation, and says, "We alluded to his assertions respecting the words inserted in italic, as interpolations which obscure the sense, make the Bible speak what it never did speak, &c. As this is a matter of importance, we will trace these italics through a considerable part of the first chapter of Genesis; it will then appear that Mr. Bellamy himself has for the most part inserted the very same words which the authorised translators have done." But he should have known that the verb in all such passages is understood: I have therefore not marked it in italics, for words necessary to the sense are always comprehended in the original, which shows that all italics are not improper. But the italics I refer to, "which obscure the sense, and make the Bible speak what it never did speak," are of another description. See where, in the following passages, the received translation reads better without the italics. Gen. i. 16—ch. ii. 30. "I have given," the verb occurs in the preceding verse—ch. xiii. 9—ch. xvii. 16—ch. xxviii. 46—Exod. xxvii. 10—Numb. ix. 22—Deut. xxiv. 14—xxvi. 14—xxvii. 5—2 Kings x. 24. &c. &c. At ver. 30. "I have given every green herb for meat;" this contender says, "Here, in consequence of the distance of the verb 'I have given,' ver. 29. from the words which it governs, 'every green herb,' the translators have not left it to be understood, but most properly have supplied it for the sake of clearness. Mr. Bellamy on the contrary has not supplied it, and has left the sense perfectly unintelligible, for he has placed a full stop at the end of ver. 29." I have surely left out these three words, for no other reason than that

they are not authorised by the Hebrew: and as to leaving "the sense perfectly unintelligible," let the reader judge whether or not he can understand it. Here follow the two verses: "Moreover, God said, Behold, I have given to you (Adam and Eve) even every herb bearing seed, which is upon the face of all the earth; and every tree, in which is the fruit of a tree, yielding seed: to you it shall be for food. And to every beast of the earth, also to every bird of the heaven, yea to all moving on the earth, in which is the soul of life; even every green herb, for food: and it was so." Surely it must be evident that there was no necessity to mend the passage by interpolating the words, "I have given." The sense is *perfectly* intelligible: I will be bold enough to say, that a school-boy who can read his Bible will understand it *perfectly*.

"But Mr. Bellamy," says this gentleman, "plumes himself on his attention to punctuation. 'I have paid,' he says, (Introd. p. xi.) 'particular attention to the punctuation. In the common version, we frequently find it so neglected that the first proposition is made to run into the second, the second into the third, by which the true sense is not known. I have therefore closely adhered to the Hebrew punctuation, which will be found to add great light to numbers of passages hitherto obscure.'" He proceeds, "We will give a few specimens of his skill in this department. The following passages are pointed exactly as they are in his book."

Gen. i. 1. "In the beginning God created, the substance of the heaven." The reader may soon satisfy himself that this is an inaccuracy; for at the word heaven I have put a comma, but this writer has put a *period*.

Ver. 10. "And God called, the dry land, earth." I have put a semi-colon at earth; but he says, "here follows a specimen of my skill," and he puts a period at earth.

ii. 10. "And a river went forth from Eden; to water the garden:" I have varied here also from the pointing in the received translation, but the reader will remember that I have said, "I have closely adhered to the Hebrew punctuation," and the reason why I have done this is, that, by the Hebrew punctuation, the minor and the major propositions are accurately divided. By this gentleman's mode of reasoning, however, I see he is altogether a stranger to minor and major propositions in Hebrew; so that "the peculiarities of idiom and niceties of construction," afford him no assistance. But he says, "These specimens, and similar ones, pervade the whole work." Not these specimens; for these specimens are not to be found in my work, but in the unfair representation of this interested writer. Again, "We know not that in any book of any kind:" "any book," comprehends a "book of any kind." I mention this to show, that this gentleman does

not always write accurately. He however allows, p. 278, "that the translators have neglected punctuation." But with regard to punctuation, though in some instances important, it is of the least weight; it does not interfere here with the translation.

"We know not," says he, "that in any book of any kind, we ever saw a system of punctuation so decidedly absurd." He should have qualified this by saying, "according to his opinion." This dogmatism puts me in mind of the Pythian goddess, beyond whose decisions there was no appeal. I will venture to say, and dare this gentleman to a public trial, that with all his knowledge of punctuation, he is not capable of taking an unpointed chapter in the English Bible, and of pointing it, as it should be, according to the minor and major propositions in each verse in Hebrew; no, nor as it is pointed in the common version: and that if a number of persons were to make the experiment, they would all disagree; such is the random method of this gentleman's punctuation. Now if this be the case at present, notwithstanding our advancement in learning, what must it have been 200 years ago, when the present Bible was revised? But self-defence, we are told, is the first law of nature; this gentleman's own Bible is the common version. But if a thousand persons were to take each the same chapter unpointed, and were to point it according to the minor and major propositions, and the branches of those propositions, as pointed in the Hebrew, they would all agree.

But he says, "We beg our readers not to believe that he (Bellamy) has followed, as he asserts, the Hebrew punctuation. His system, we can assure them, is entirely his own." I pledge myself to show that I have paid particular attention to the punctuation, and that I have been always guided in my translation by the Hebrew, in the major and minor propositions in every verse. It is rather singular, however, that this inconsistent writer should allow, in p. 278, "that the translators have neglected the punctuation." If so, surely the word of God ought to be put into the hand of the people properly pointed. This, of itself, is a strong argument in favor of a revision of the scriptures.

Ver. 6. The very same word ויהי *vihi*, which I have rendered in the 3d verse, *Be*, viz. *Be light;* and on which account this gentleman says, "We have seldom met with a remark founded on more consummate ignorance. He does not seem to know that the word *let*, is auxiliary in the form of the third person imperative; he renders, *be, be it:*" but there is no neuter in Hebrew; and as I considered it the duty of a translator to be faithful, I have therefore rendered the word as the sacred writer has written it, in the simple, but most expressive imperative, *Be*. And I appeal to every man of judgment, as there is no authority for the word *let*,

whether this be not the most correct, as well as the most consistent with the awful fiat of the ALMIGHTY, "He spake, and it was done."

Ver. 10. The Reviewer objects to my translation of למקוה המים *lemikveh hamayim*, i. e. "the conflux of the waters." The word למקוה *lemikveh*, is *one*, which means an assemblage, or conflux; and not *two*, viz. the gathering together, as in the common version; it is an obvious repetition, for the "gathering of the waters" must necessarily be "the gathering together of the waters." And yet, though this is literally opposed to the original, this gentleman has said, that it "is much more simple and agreeable to the original."

Ver. 11. "The earth shall germinate grass." On this the critic observes, "To say nothing of Mr. Bellamy's not knowing a neuter verb from an active, how much more simple is our version, 'The earth shall bring forth grass?'" But this is a quotation nearly from my translation, not from the received translation. I have translated, "the earth shall germinate grass;" but the received translation, "let the earth bring forth grass." The reader will observe, that he here prefers my rejection of *let*, though he has not had the candor to say so. He adds, "We seldom have met with a remark founded on more consummate ignorance." Had he not here approved it, he would have given the quotation from the received translation. So much for the ADVOCATE'S remark on the auxiliary *let*. I leave the impartial, disinterested, and temperate reader, to apply the UNCHRISTIAN words "consummate ignorance." The word תדשא *tadshee*, is rendered "bring forth:" as the word is simple, I thought it more consistent with the original, not to render it as a compound word; the sacred writer having set me the example.

"Fruit yielding seed with its fruit in it." The critic says, "In the last words is a positive error, for he has wholly omitted the relative pronoun אשר *esher*, in the expression אשר זרעו בו." This is a "positive error," for I have translated it. The word אשר *esher*, embraces the meaning of *with*, as will be evident to this gentleman if he will turn to his "peculiarities of idiom and niceties of construction;" for the following word זרעו *zargno*, has the pronoun of the third person masculine singular, which literally reads "his seed;" and this clause reads, according to the Hebrew, "with his seed in him." But as our language has a neuter, and as we apply *it* to all things inanimate, I have accommodated it to the English idiom, as it is in the common translation. By thus rendering the word אשר *esher*, by *with*, as its obvious meaning in this clause, we avoid the interpolation of the third person singular *is*. Where then is the "positive error?" or how is it that he who charges me with being "a daring perverter of the truth," has the

confidence to say that I have "wholly omitted the relative pronoun אשר *esher?*" Here, I repeat, I have another opportunity—(but indeed the opportunities are so numerous, that I cannot open a single page where they do not occur) of referring this gentleman to his "peculiarities of idiom and niceties of construction;" for he either does not know, or is not willing to acknowledge, which is more blameable, that the word אשר *esher*, according to "the peculiarities of idiom and niceties of construction," embraces the sense of twenty-two words, conjunctions and pronoun relatives, in the English language. He further says, "Mr. Bellamy has made a similar mistake at ver. 12." The reader may easily see to whom the word *mistake* is applicable.

Ver 20. "The water shall bring forth abundantly the soul of life." The erudite critic says, "Had Mr. Bellamy endeavoured to translate the verse into nonsense, he could not have succeeded better than he has done. The words נפש חיה *nephesh chayah*, which he renders 'the soul of life,' evidently mean 'the living creature, the creature, or the moving creature that hath life,' as our translation gives it." But I beg that he will not be so hasty; it is easy to use the word "nonsense," but we shall find that I have translated literally according to the Hebrew, and that the received translation is incorrect, as well as this writer.

The word חיה *chayah*, rendered "living," is not a participle active, but a substantive. See Gen. xviii. 14. "to the time of *life*:" but to say, "to the time of living," agreeably to this gentleman's reasoning, would indeed be "nonsense." 2 Kings iv. 16, 17.; the words therefore under consideration cannot be translated "living creature." That any objection could possibly be made to נפש *nephesh*, as signifying "soul," is equally astonishing. But the reader will see through all this; for this liberal and disinterested reviewer and biblical editor is, on this as on other occasions, merely laboring in his vocation, and of course must defend the common translation, even where it is defective in mood, tense, person, &c.: all must be made to appear right, and as perfect as the Hebrew: like the council of Trent, who declared the Vulgate to be as pure as the Hebrew, and thus sealed it with their infallibility, although it has so many marks of human fallibility. See the learned Bates, Integ. Heb. Text.

The words נפש חיה *nephesh chayah*, cannot possibly have any other rendering than "soul of life," and not the "moving creature that hath life." Had I given such a translation of these two words as this, I should have said, Surely this gentleman is justified in saying, "Had Mr. B. endeavoured to translate the verse into nonsense, he could not have succeeded better than he has done." Did this writer never hear of a certain description of men called

infidels, who have often brought forward this verse, to show, as they term it, the disordered state of the Bible? who have often told us, that "this could not be written by any one who knew how to write?" and the reason they assign is, that "the sacred writer could not say, 'the moving creature that hath life,' because it is evident that all creatures capable of moving must necessarily have life."

The words נפש חיה *nephesh chayah*, have by the English translators been rendered "moving creature;" but if so, then the words, "that hath life," are an interpolation. But that the reader may be certain that these words mean "soul of life," I refer him to the following passages where the word נפש *nephesh*, is uniformly rendered "soul," in construction with חיה *chayah*, "life." Gen. xl. 15, 18, 22, 25, 26, 27—Exod. i. 5—Josh. x. 29—1 Sam. xxv. 29—Ezek. xxii. 25. &c. And this is the translation which the most approved lexicographers have given to these two words.

I have translated, ver. 31. "Thus God provided for all that he had made." This translation has been approved by some of the first Hebrew scholars in this country. But with this gentleman, all must be condemned; for he says, "Here is a needless departure from the original, which simply says, "God *saw* all that he had made." The first thing that led me to suppose that an improper word had been chosen, was the expression "God saw all that he had made:" this, I concluded, could not be doubted; he who made all things, must necessarily *see* all things. And then turning to the statement of the sacred writer in the two preceding verses, I found that, "God having given every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed—to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, for food;" that God having thus provided for all that he had made, I found that the verb ויראא, rendered in the common version, "and he (God) saw," required to be expressed in conformity with the preceding passages. I have therefore translated it as the same word is translated in Deut. xxxiii. 21. "And he provided the third part for himself." Here is the self-same word, both consonants and vowels, necessarily translated by the word *provided*; it is a remote sense of the word to *see*, for a person must see before he provides: and it is in perfect conformity with the provision which God had made for man and for every living creature. The reader will be disgusted with the false statement of this writer, when he reads his unjustifiable declaration concerning my translation of this passage, viz. "Here is a needless departure from the original." It is, I grant, a departure from the common version, but not a departure from the

original. If he mean the common version, the common version is not the original—If he mean the original, he has not acquainted himself with "the peculiarities of idiom and the niceties of construction," or he would not have said, that the translation of וירא was "a departure from the original."

I have said that this gentleman, because I introduce the objections of infidels with a design of silencing such objections, almost puts me down as an infidel, saying, "Language like this naturally leads to a suspicion, that the writer is secretly endeavouring to serve the cause of infidelity, and to undermine as much as possible the credit of the Bible." He very consistently proceeds to say, "As far as outward professions go, he appears to be a believer in its divine original." I ask the unprejudiced reader, was ever such incongruity crammed into the pages of any reputable Review?

In the close of this angry writer's remarks, he returns to the temptation of Abraham; I naturally expected he had done with that subject: however I must endeavour to follow him. He says, "On Abraham's temptation, Mr. Bellamy observes, 'It appears by the common version that all the nations of the earth were to be blessed, because Abraham had hearkened to the voice of God. But as this is contrary both to scripture and reason, it will also appear plain that the translation of this clause is not consistent with the original. We cannot hesitate in concluding that the happiness or blessing of any nation, or individual, never depended on the obedience of Abraham; viz. because he had hearkened to the voice of God.'"

"Now it is well known," says the critic, "to every reader of scripture, that the blessing to be conferred on all nations was never understood to depend on Abraham's obedience or disobedience. The promise of a Redeemer had been made in express terms long before." I am happy to find that this was so well known, as this gentleman says it was; but I will venture to say, if he will try the experiment, that ninety-nine out of a hundred will understand it according to the common version, that "all the nations of the earth" were to be blessed in the posterity of Abraham, because he had hearkened to the voice of God. But why did not this reviewer inform his readers, that this verse was improperly translated, that the word התברכו *hithbaarachou*, rendered "shall be blessed," should be translated as it is in Jer. iv. 2. "they shall bless themselves:" as it is in the Hithpael conjugation. Not that they were to *be blessed* because Abraham had hearkened to the voice of God, but that they were to *bless themselves* in his posterity, because the Messiah was to appear in it.

The form of blessing the people before the time of Moses, was in the name אל שדי *El Shaddai*, which is rendered in our com-

mon version, GOD ALMIGHTY. But from this period the form of blessing was in the name יהוה JEHOVAH. See Numb. vi. 24, 25, 26. because this renewal of the dispensation under Moses was to be the last renewal before the appearance of the Messiah, according to the words of Moses, Deut. xviii. 15. "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken:" when all sacrifices were to be abolished, and when the divine communication from God by his word, was to be the same as it was in the beginning. This was the reason why the apostolic church adopted the doxology; used every Sabbath-day, but not understood, and of which I am not ashamed to acknowledge I have been as ignorant as other people; viz. "As it was in the beginning," (the divine communication without sacrifice) "is now, and ever shall be, world without end:" showing the permanency of the Christian church. And therefore the form of blessing was to be in the name יהוה JEHOVAH, which word in its literal form comprehends the past, the present, and the future: the whole revelation of God to man. By the posterity of the woman—the Shiloh of Jacob—the Lord of David—the Redeemer of Israel—the Lamb of God—the Lion of Judah—and the Saviour of men.

The ADVOCATE then, in a vein of triumph, which he would have the reader conclude is the result of profound learning and deep research, says, "We do not think that we should have bestowed so much notice upon Mr. Bellamy, if the subject in which he engaged had been merely literary." From what I have said in these pages, the reader will be able to determine on the merit of the lofty claims of this angry and interested writer, who says, "WE might then have suffered him to enjoy tranquilly a character for superior erudition;" who, although he has adorned his article with the high-sounding terms, "peculiarities of idiom, and niceties of construction;" is wholly unacquainted with them, as I have shown.

"WE now," says this gentleman, "take our leave of Mr. B. with a hope that we shall never have to attend to him again on any similar occasion." This learned dealer in "peculiarities of idiom," either thinks very highly of his own powers, or misunderstands the meaning of the word "hope." A man may wish any thing in spite of reason; but no man of sense, ever "hopes" without a reason. I have no doubt that our learned critic earnestly wishes never to see another part of Bellamy's translation from the original Hebrew—all who are interested in publishing Bibles will join him in his wishes; but I tell him for his consolation, that if he feel so inclined, I shall furnish him with another opportunity to

attend me in a few weeks, by laying before the public the Books of Exodus and Leviticus.

Having now answered all the objections which this prejudiced and interested "perverter of truth" has brought against my translation, having shown that he is destitute of those qualifications which are absolutely requisite for a critic in Hebrew; and that he is wholly deficient in that peculiar kind of idiosyncrasy which all the grammatical knowledge of the Hebrew cannot supply, I think it proper to say, that, however he, or any other interested or prejudiced writer, may be disposed to quarrel with the following books, by selecting a few detached passages; I do not mean to lose any more time in polemical controversy. All the objections to my translation have hitherto been made by interested men, who have presumed on a lexicon knowledge of Hebrew, by which I mean, a reference to the root of a word, without attending to the grammar; the different modes of expression according to construction; and what is, we have seen, as necessary, the orthography of the language.

The testimonials which I have from many of our learned clergy, in which they express their decided approbation, and wish to have the following parts as soon as possible, together with the warm approbation of the intelligent public, induce me to conclude that I shall meet with no opposition but from publishers of Bibles, interested writers of Reviews, and such as have the weakness to say that "the very errors are consecrated." But such as wish to see the Scripture divested of those expressions, which, whenever they are read in our churches, cause a blush on the cheek of modesty, and a smile from the profligate; but which I aver, and shall prove, are not to be found in the Hebrew scriptures; will appreciate the merit even of an attempt of this nature, so much called for in all the nations of Europe; instead of opposing the man who has been endeavouring to point out the errors, the obsolete, the vulgar, expressions, put in by the revisers in the 16th century, and to show the delicacy and the purity of expression in the sacred original Hebrew.

I shall now take leave of this intemperate writer; but before I do so, I must acknowledge, that, notwithstanding the unmerited abuse he has heaped on me, I feel gratified for the opportunity which his ungovernable passion, hasty assertions, and general ignorance of Hebrew, have given me, to present in a more detached point of view to the reader, many subjects and modes of expression, necessarily arising from a close attention to the Hebrew, which before had been blended with the leading subjects of biblical research; and which had been but partially given, as I have pub-

lished only the first book of the Pentateuch. Strengthened and supported by an accession of exalted and distinguished friendship, which will ever form the pride of my life; I trust, with the blessing of God, soon to publish, in continuation, the Pentateuch, and as speedily after as the nature of the undertaking will permit, the remaining books.

The candid reader and the Hebrew scholar will duly appreciate the immensity of the task, which at the risk of my health I have undertaken, notwithstanding my limited resources. But my motives and my principles are, I presume to hope, worthy of the protection of my Country, and its established Church; and, under the guidance of Heaven, I look up to both. For the condescension and uniform patronage which I have received, I shall ever feel the most lively gratitude; I trust that it will still support me in the prosecution of my labors, will protect me from the insidious influence of calumny, and the more daring violence of malice, envy, and all uncharitableness.

*** Having inserted the articles of Mr. Hailes, Mr. Leo, and several other communications, in opposition to Mr. Bellamy, we think it our duty to insert his defence of his work. However we may agree with the Quarterly Review in some of its statements, we must declare our belief, that Mr. B. is firmly persuaded of the great truths of Revelation, zealously attached to the orthodox principles of the Church of England, and that he is sincerely convinced that he is essentially supporting the cause of both in his new translation. That work is open to all the severity of criticism, of which he has received an ample share, particularly in the article to which he has now replied. Of his work we can only say, *Valeat quantum valere potest.* If one in a hundred passages of his version should be hereafter received, he will have conferred a signal service on Biblical criticism; if not, his work will soon be consigned, *in vicum vendentem thus, et odores, Et piper, et quicquid chartis amicitur ineptis.* We shall only add, that we shall readily admit any fair and temperate discussion on either side.—EDIT.

LOCI QUIDAM LUCIANI, EMENDATI ATQUE EXPLANATI;

A JOANNE SEAGER, A.B.

BICKNOR. WALLICÆ IN COMITATU MONUMETHIÆ RECTORE.

No. XI.

DE PARASITO. p. 868. [370. c. ed. Salmur.] *καὶ μὴν, ὦ φιλότης, οὐδεὶς ἀκήκοος Ὁμήρου, οὐδ' ἂν πάμπαν ἰδίωτης τύχῃ, ὅστις οὐκ ἐπίσταται παρ' αὐτῷ τοὺς ἀρίστους τῶν ἡρωῶν παρασίτους ὄντας.*——Inserendum *οὕτως.—οὐδεὶς* ΟΥΤΩΣ *ἀνήκοος Ὁμήρου—ὅστις οὐκ ἐπίσταται—κ. τ. λ.*

DE PARASITO. p. 876. [377. D. ed. Salmur.] *πρῶτον τοίνυν ἴδοι τις ἂν τὸν μὲν παράσιτον, ἀεὶ δύξης καταφρονοῦντα, καὶ οὐδὲν μέλον αὐτῷ, ὧν οἱ ἄνθρωποι οἴονται. περὶ ῥήτορας δὲ, καὶ φιλοσόφους εὕροι τις ἂν, οὐ τινὰς, ἀλλὰ πάντας, ὑπὸ τύφου, καὶ δύξης τριβέντας. καὶ οὐ δόξης μόνον, ἀλλὰ καὶ ὃ τούτου αἰσχίον ἐστιν, ὑπ' ἀργυρίου.*——Forsitan *ὧν οἱ ἄνθρωποι* ΟΡΕΓΟΝΤΑΙ. Ita *τὸ "δύξης καταφρονοῦντα"* ex adverso staret *τῷ "ὑπὸ τύφου καὶ δύξης τριβέντας:"* et *τὸ "οὐδὲν μέλον αὐτῷ ὧν οἱ ἄνθρωποι ὀρέγονται." τῷ "ὑπ' ἀργυρίου τριβέντας."*

DE PARASITO. p. 878. [380. B. Ed. Salmur.] *καὶ τὰς θύρας δὲ μάλα ἐῤῥωμένως ἀποκλείοντας, μή τις ἄρα νύκτωρ ἐπιβουλεύσειεν αὐτοῖς δεδιότας. ὁ δὲ, τὴν θύραν τοῦ δωματίου προστίθησιν· εἰκῇ καὶ τοῦτο, ὡς μὴ ὑπὸ ἀνέμου ἀνοιχθείη.*——Interpungendum videtur, *ὁ δὲ (παράσιτος) τὴν θύραν τοῦ δωματίου προστίθησιν εἰκῇ· καὶ τοῦτο ὡς μὴ ὑπ' ἀνέμου ἀνοιχθείη. Idque non præ timore, sed tantummodo ne ventus aperiat.*

DE PARASITO. p. 881. [382. E. ed. Salmur.] *καὶ μὴν ὁ μὲν πλούσιος, κοσμεῖται ὑπ' αὐτοῦ (τοῦ παρασίτου* scilt.*) τὸν δὲ παράσιτον πλούσιος οὐδέποτε κοσμεῖ. ἄλλως τε, οὐδὲ ὄνειδος αὐτῷ ἐστιν, ὡς σὺ φῂς, τὸ παρασιτεῖν ἐκείνῳ δηλονότι, ὡς κρείττονι χείρονα. ὅπως γε μὴν τῷ πλουσίῳ τοῦτο λυσιτελές ἐστι, τὸ τρέφειν τὸν παράσιτον, ᾧ γε μετὰ τὸ κοσμεῖσθαι ὑπ' αὐτοῦ, καὶ ἀσφάλεια πολλὴ ἐκ τῆς τούτου δορυφόριας ὑπάρχει.*——Emendandum videtur; *ΟΜΩΣ γε μὴν τῷ πλουσίῳ τοῦτο λυσιτελές εστι.—κ. τ. λ.*

DE PARASITO. p. 882. [384. D. ed. Salmur.] *φέρε δὴ πάλιν ἀποκριναί μοι, πότερόν σοι δοκεῖ διαφέρειν, καὶ προκειμένων ἀμφοῖν, πότερον ἂν αὐτὸς ἕλοιο, ἆρά γε τὸ πλεῖν, ἢ τὸ παραπλεῖν;* Tv. *τὸ παραπλεῖν ἔγωγε.* Πα. *τί δὲ, τὸ τρέχειν, ἢ τὸ παρατρέχειν;* Tv. *τὸ παρατρέχειν.* Πα. *τί δὲ, τὸ ἱππεύειν, ἢ τὸ παριππεύειν;* Tv. *τὸ παριππεύειν.* Πα. *τί δὲ, τὸ ἀκοντίζειν, ἢ τὸ παρακοντίζειν.* Tv. *τὸ παρακοντίζειν.* Πα. *οὐκοῦν ὁμοίως ἐθέλοιο καὶ τοῦ ἐσθίειν μᾶλλον τὸ παρασιτεῖν.* Tv. *ὁμολογεῖν ἀνάγκη.*——Forte *οὐκοῦν ὁμοίως* ΑΝΘΕΛΟΙ ΑΝ *καὶ τοῦ ἐσθίειν μᾶλλον τὸ παρασιτεῖν.* vestigia in quibusdam edd. quæ exhibent *ἂν ἐθέλοις.*

DE GYMNASIIS. p. 895. [396. E. ed. Salmur.] *ἡ δὲ ὥρα τοῦ ἔτους,*

ὅτιπερ τὸ πυρωδέστατόν ἐστι τοῦ ἀστέρος, ὃν ὑμεῖς κύνα φατὲ, πάντα καταφλέγοντος, καὶ τὸν ἀέρα ξηρὸν, καὶ διακαῆ τιθέντος. "An ὅτεπερ? Pellet. "Ego Pelleti conjecturam recipiendam arbitror." Reitzius. Minime recipiendam puto. ὅ, τί περ λιχνείας καὶ ἀπληστίας ὄφελος. Lucian. Timon. p. 171. formula non admodum dissimili; ubi jam observavi, Græcos de omnibus, quæcunque in suo genere excellant, sive bona sint, sive mala, istam loquendi formulam usurpare; et sic ἡ δὲ ὥρα τοῦ ἔτους, ὅ, τι περ πυρωδέστατόν ἐστι τοῦ ἀστέρος.—est, *Anni vero tempus ardor est ipse ferventissimus illius sideris, &c.*

De Gymnasiis. p. 911. [414. B. ed. Salmur.] ταῦτ' ἐστιν, ὦ Ἀνάχαρσι, ἃ τοὺς νέους ἡμεῖς ἀσκοῦμεν, οἰόμενοι φύλακας ἡμῖν τῆς πόλεως ἀγαθοὺς γενέσθαι, καὶ ἐν ἐλευθερίᾳ βιώσεσθαι δι' αὐτούς, κρατοῦντες μὲν τῶν δυσμενῶν, εἰ ἐπίοιεν.——Forte οἰόμενοι φύλακας ἡμῖν τῆς πόλεως ἀγαθοὺς ΓΕΝΗΣΕΣΘΑΙ.

De Luctu. p. 925. [429. E. ed. Salmur.] ἔνθα δὴ τί τῶν κακῶν οὐ πάσχουσι, στρεβλούμενοί τε, καὶ καιόμενοι, καὶ ὑπὸ γυπῶν ἐσθιόμενοι, καὶ τροχῷ συμφερόμενοι, καὶ λίθους ἀνακυλίοντες. Libenter legerem, καὶ τροχῷ ΣΥΜΠΕΡΙΦΕΡΟΜΕΝΟΙ.

De Luctu. p. 926. [430. D. ed. Salmur.] ἔπειδάν τις ἀποθάνῃ τῶν οἰκείων, πρῶτα μὲν φέροντες ὀβολὸν, ἐς τὸ στόμα κατέθηκαν αὐτῷ, μισθὸν τῷ πορθμεῖ τῆς ναυτιλίας γενησόμενον. οὐ πρότερον ἐξετάσαντες ὁποῖον τὸ νόμισμα νομίζεται, καὶ εἰ διαχωρεῖ παρὰ τοῖς κάτω, καὶ εἰ δύναται παρ' ἐκείνοις ἀττικὸς, ἢ μακεδονικὸς, ἢ αἰγιναῖος ὀβολὸς, οὐδ' ὅτι πολὺ κάλλιον ἦν μὴ ἔχειν τὰ πορθμία καταβαλεῖν.——Ejecto εἰ (τῷ δευτέρῳ), legendum existimo, καὶ εἰ διαχωρεῖ παρὰ τοῖς κάτω, καὶ δύναται παρ' ἐκείνοις, ἀττικὸς, ἢ μακεδονικὸς, ἢ αἰγιναῖος ὀβολός.

De Luctu. p. 928. [432. E. ed. Salmur.] ὁδ' οὖν πρεσβύτης ὁ πενθῶν, οὕτως ἅπαντα ταῦτα, ὁπόσα εἴρηκε, καὶ ἔτι τούτων πλείονα, οὔτε τοῦ παιδὸς εἵνεκα τραγωδεῖν ἔοικεν, οἶδε γὰρ οὐκ ἀκουσόμενον, οὐδ' ἂν μεῖζον ἐμβοήσῃ τοῦ στέντορος.——Mallem ὁπόσα ΕΙΡΗΚΑ.

De Luctu. p. 930. [434. E. ed. Salmur.] ἂν ταῦτα λέγῃς, ὦ πάτερ, οὐκ οἴει πολὺ ἀληθέστερα, καὶ γελοιότερα ἐκείνων ἐρεῖν;——Scribendum haud dubie, οὐκ οἴει πολὺ ἀληθέστερα, ΕΙ καὶ γελοιότερα, ἐκείνων ἐρεῖν; *etiamsi magis ridicula.*

Rhetorum Præceptor. p. 28. [461. B. ed. Salmur.] ἐγὼ δὲ, ἀγεννὴς γὰρ, καὶ δειλός εἰμι, ἐκστήσομαι ὑμῖν τῆς ὁδοῦ, καὶ παύσομαι τῇ ῥητορικῇ ἐπιτολάζων, ἀσύμβολος ὢν πρὸς αὐτὴν τὰ ὑμέτερα. Nemo intellexit ἀσύμβολος. male Gesnerus retinuit ἀσύμβουλος, quod olim legebatur. ἀσύμβολος ὢν πρὸς αὐτὴν τὰ ὑμέτερα est *Quatenus in eam non talia, qualia vos, confero.* Sarcasmus: alludit enim ad illa [p. 457, 458, ed. Salmur.] καὶ τὸ δεῖνα δὲ μὴ αἰδέσθῃς, κἂν πρὸς ἀνδρῶν ἐπὶ τῷ ἑτέρῳ ἐρᾶσθαι δοκοίης. καὶ ταῦτα, γενειήτης, ἢ καὶ νὴ Δία φαλακρὸς ἤδη ὤν. ἀλλ' ἔστωσαν οἱ καὶ ἐπὶ τούτῳ συνόντες. ἢν δὲ μὴ ὦσιν, οἱ οἰκέται ἱκανοί· πολλὰ γὰρ καὶ ἐκ τοῦ τοιούτου πρὸς τὴν ῥητορικὴν χρήσιμα παραγίγνεται. πλείων ἡ ἀναισχυντία, καὶ θράσος. ὁρᾷς ὡς λαλίστεροι αἱ γυναῖκες, καὶ λοιδοροῦνται περισσῶς, καὶ ὑπὲρ τοὺς ἄνδρας; εἰ δὴ τὰ ὅμοια πάσχεις, διοίσεις τῶν ἄλλων. καὶ μὴν καὶ πιττοῦσθαι χρὴ μάλιστα μὲν τὰ πάντα. εἰ δὲ μὴ, πάντως ἐκεῖνα. καὶ αὐτὸ δέ σοι τὸ στόμα, πρὸς

ἅπαντα ἡδέως κεχηνέτω, καὶ ἡ γλῶττα ὑπηρετείτω καὶ πρὸς τοὺς λόγους, καὶ πρὸς τὰ ἄλλα, ὁπόσα ἂν δύνηται. δύναται δὲ οὐ σολοικίζειν μόνον, οὐδὲ βαρβαρίζειν, οὐδὲ ληρεῖν, ἢ ἐπιορκεῖν, ἢ λοιδορεῖσθαι, ἢ διαβάλειν, καὶ ψεύδεσθαι· ἀλλὰ καὶ νύκτωρ τι ἄλλο ὑποτέλειν. Utitur Lucianus τῷ ἀσύμβολος in Dialog. Meretr. p. 311. [Joessa, Pythias, et Lysias.] Θρύπτη, ὦ Λυσία, πρὸς ἐμέ; καὶ καλῶς, ὅτι μήτε ἀργύριον πώποτε ᾔτησά σε μήτ' ἀπεκλείσα ἐλθόντα, ἔνδον ἕτερος, εἰποῦσα, μήτε παραλογισάμενον τὸν πατέρα, ἢ ὑφελόμενον τῆς μητρὸς, ἠνάγκασα ἐμοί τι κομίσαι, ὁποῖα αἱ ἄλλαι ποιοῦσιν, ἀλλ' εὐθὺς ἐξ ἀρχῆς ἄμισθον, ἀξύμβολον, εἰσεδεξάμην. p. 739. Ed. Salmur. ἔφη γὰρ τοῦ ἀνθρώπου τὰ μέλη πάντα πρὸς τὴν γαστέρα στασιάσαι, καὶ κατηγορεῖν αὐτῆς, ὡς μόνης ἀργοῦ καὶ ἀσυμβόλου καθεζομένης ἐν τῷ σώματι, Plutar. in Coriolan. p. 393. Ed. H. Steph. αὐτὸς οὐκ ἠξίωσεν ἀποδρὰς, οὐδὲ ἀσύμβολος, οὐδὲ χρήζων βοηθείας, ἀλλὰ ὑπάρξας τινὸς χάριτος, ἐνδόξως καὶ μετὰ δυνάμεως ἐλθεῖν πρὸς αὐτόν. Plutar. in Pompeio. p. 1135. Ed. H. Steph.

PHILOPSEUDES. p. 59. [495. A. ed. Salmur.] νὴ Δι', ἦν δ' ἐγὼ, μάλα θαυμαστὸν ἄνδρα, τὸν Ἀβδηρόθεν ἐκεῖνον Δημόκριτον, ὃς οὕτως ἄρα ἐπέπειστο μηδὲν οἷόν τε εἶναι συστῆναι τοιοῦτον, ὥς γε ἐπειδὴ καθείρξας ἑαυτὸν ἐς μνῆμα ἔξω πυλῶν, ἐνταῦθα διετέλει γράφων, καὶ συντάττων καὶ νύκτωρ καὶ μεθ' ἡμέραν—Legendum videtur, ΚΑΘΕΙΡΞΕΝ ἑαυτόν.

BACCHUS. p. 79. [514. B. ed. Salmur.] καὶ τέλος κατακράτος ἐαλώκεσαν, (Indi scilicet) καὶ αἰχμάλωτοι ἀπήγοντο ὑπὸ τῶν τέως καταγελωμένων (a Baccho et temulento exercitu ejus) ἔργῳ μαθόντες ὡς οὐκ ἐχρῆν ἀπὸ τῆς πρώτης ἀκοῆς καταφρονεῖν ξένων στρατοπέδων. ἀλλὰ τί πρὸς τὸν Διόνυσον οὗτος ὁ Διόνυσος, εἶποι τις ἄν. ὅτι μοι δοκοῦσι, (καὶ πρὸς χαρίτων μή με κορυβαντιᾷν, ἢ τελέως μεθύειν ὑπολάβητε, εἰ τἀμὰ εἰκάζω τοῖς θεοῖς) ὅμοιόν τι πάσχειν οἱ πολλοὶ πρὸς τοὺς καινοὺς τῶν λόγων τοῖς Ἰνδοῖς ἐκείνοις, οἷον καὶ πρὸς τοὺς ἐμούς. οἰόμενοι γὰρ σατυρικὰ, καὶ γελοῖά τινα, καὶ κομιδῇ κωμικὰ παρ' ἡμῶν ἀκούεσθαι, τοιαῦτα πεπιστεύκασιν, οὐκ οἶδ' ὅτι δόξαν αὐτοῖς ὑπὲρ ἐμοῦ.——Ista οὐκ οἶδ' ὅ, τι δόξαν αὐτοῖς signis parentheseos, ut mihi videtur, includenda sunt: οἰόμενοι γὰρ σατυρικὰ, καὶ γελοῖά τινα, καὶ κομιδῇ κωμικὰ παρ' ἡμῶν ἀκούεσθαι, τοιαῦτα πεπιστεύκασιν (οὐκ οἶδ' ὅ, τι δόξαν αὐτοῖς) ὑπὲρ ἐμοῦ.

HERCULES GALL. p. 83. [519. C. ed. Salmur.] οὐ γὰρ ἔχων ὁ ζωγράφος ὅθεν ἐξάψει ταῖς σειραῖς τὰς τῶν δεσμῶν ἀρχὰς, ἅτε τῆς δεξιᾶς μὲν ἤδη τὸ ῥόπαλον, τῆς λαιᾶς δὲ τὸ τόξον ἐχούσης, τρυπήσας τοῦ θεοῦ τὴν γλῶτταν ἄκραν, ἐξ ἐκείνης ἑλκομένους αὐτοὺς ἐποίησε, καὶ ἐπέστραπταί γε εἰς τοὺς ἀγομένους μειδιῶν.——Pro ταῖς σειραῖς legere velim ταῖν χεροῖν.

DE ELECTRO. p. 90. [526. E. ed. Salmur.] ἄλλοις μὲν γὰρ οὐκ ὀλίγοις ἐντύχοις ἂν Ἠριδανοῖς τισι, καὶ οἷς οὐκ ἦλεκτρον, ἀλλὰ χρυσὸς αὐτὸς ἀποστάζει τῶν λογῶν, πολὺ τῶν κύκνων τῶν ποιητικῶν λιγυροτέροις.—— Leve mendum, λιγυροτέροις pro λιγυρωτέροις.

ADVERSUS INDOCTUM. p. 107. [544. B. ed. Salmur.] ἦκεν οὖν (malus citharœdus scilicet) εἰς τοὺς Δελφοὺς, τά τε ἄλλα λαμπρὸς, καὶ δὴ καὶ ἐσθῆτα χρυσόπαστον ποιησάμενος, καὶ στέφανον δάφνης χρυσῆς

κάλλιστον, ὡς ἀντὶ καρποῦ τῆς δάφνης, σμαράγδους εἶναι ἰσομεγέθεις τῷ καρπῷ.——Malim *ἐσθῆτα χρυσόπαστον* ΠΟΡΙΣΑΜΕΝΟΣ.

ADVERSUS INDOCTUM. p. 119. [555. A. ed. Salmur.] *εἰπὲ γοῦν μοι καὶ τόδε, εἰ Βάσσος ὁ ὑμέτερος ἐκεῖνος σοφιστὴς, καὶ Βάταλος ὁ αὐλητὴς, ἢ ὁ κίναιδος Ἡμιθέων ὁ συβαρίτης, ὃς τοὺς θαυμαστοὺς ὑμῖν νόμους συνέγραψεν, ὡς χρὴ μαίνεσθαι, καὶ παρατίλλεσθαι, καὶ πάσχειν, καὶ ποιεῖν ἐκεῖνα, εἰ τούτων τις νυνὶ λεοντῆν περιβαλλόμενος, καὶ ῥόπαλον ἔχων βαδίζοι, τί οἴει φαίνεσθαι τοῖς ὁρῶσιν;*—Lucianum scripsisse credo *ὡς χρὴ* ΛΕΑΙΝΕΣΘΑΙ, *καὶ παρατίλλεσθαι, καὶ πάσχειν, καὶ ποιεῖν ἐκεῖνα.*——Infra in Cynico. p. 972. B. ed. Salmur. *τοὺς δὲ νῦν, οὐ ζηλῶ τῆς θαυμαστῆς ταύτης εὐδαιμονίας, ἣν ἔχουσι, καὶ περὶ τραπέζας, καὶ ἐσθῆτας, καὶ λεαίνοντες, καὶ ψιλούμενοι πᾶν τοῦ σώματος μέρος, καὶ μὴ δὲ τῶν ἀπορρήτων οὐδὲν ᾗ πέφυκεν ἔχειν ἐῶντες.*

ADVERSUS INDOCT. p. 120. [556. C. ed. Salmur.] *δέον ἔτι νῦν σωφρονήσαντα ἀποδόσθαι μέν τινι τῶν πεπαιδευμένων τὰ βιβλία ταῦτα, καὶ σὺν αὐτοῖς, τὴν νεόκτιστον ταύτην οἰκίαν. ἀποδοῦναι δὲ τοῖς ἀνδραποδοκαπήλοις, μέρος γοῦν ἀπὸ πολλῶν τῶν ὀφειλομένων, καὶ γὰρ κἀκεῖνα περὶ δύο ταῦτα δεῖνως ἐσπούδασας, βιβλίων τε τῶν πολυτελῶν κτῆσιν, καὶ μειρακίων τῶν ἐξώρων, καὶ ἤδη καρτερῶν, ὠνήν.*—Aliquid hic esse vitii sensit Solanus. Reitzii nota nemini, credo, satisfacere possit. Supplendum fors *ξυνάγεις, καί.*—*καὶ γὰρ κἀκεῖνα (ἀνδράποδα)* ΞΥΝΑΓΕΙΣ· ΚΑΙ *περὶ δύο ταῦτα δεινῶς ἐσπούδασας, βιβλίων τε τῶν πολυτελῶν κτῆσιν, καὶ μειρακίων τῶν ἐξώρων, καὶ ἤδη καρτερῶν, ὠνήν.*

ADVERSUS INDOCT. p. 120. [556. E. ed. Salmur.] Pergit Lucianus: *καὶ τὸ πρᾶγμά σοι πάνυ σπουδάζεται καὶ θηρεύεται. ἀδύνατον δὲ πένητα ὄντα πρὸς ἄμφω διαρκεῖν. σκόπει τοίνυν ὡς ἱερὸν χρῆμα συμβουλή. ἀξιῶ γάρ σε ἀφέμενον τῶν μηδὲν προσηκόντων, τὴν ἑτέραν νόσον θεραπεύειν, καὶ τοὺς ὑπηρέτας ἐκείνους ὠνῇ δ' ὅμως, μὴ, ἐπιλειπόντων σε τῶν οἰκοθεν. μεταστέλλοιό τινας τῶν ἐλευθέρων, οἷς οὐδ' ἀκίνδυνον ἀπελθοῦσιν, ἢν μὴ λάβωσιν, ἅπαντα ἐξαγορεῦσαι τὰ πραχθέντα ὑμῖν μετὰ τὸν πότον. οἷα καὶ πρώην αἴσχιστα περὶ σοῦ διηγεῖτο ἐξελθὼν ὁ πόρνος, ἔτι καὶ δείγματα ἐπιδεικνύς.*—Hujusce loci sensum prava interpunctio adhuc obscuravit. Gesnerus itaque conjecit, *καὶ ὑπηρέτας ἐκείνους ὠνεῖσθαι ὅπως μὴ, ἐπιλειπόντων σε τῶν οἰκοθεν, μεταστέλλοιό τινας τῶν ἐλευθέρων, οἷς οὖν ἀκίνδυνον ἀπελθοῦσιν,* &c. Sine causa, me judice: namque *τῷ οὐδ'*, quod in editione Flor. non apparet, ejecto, ad hunc modum distinguendum puto: *ἀξιῶ γάρ σε, ἀφέμενον τῶν μηδὲν προσηκόντων, τὴν ἑτέραν νόσον θεραπεύειν, καὶ τοὺς ὑπηρέτας ἐκείνους.* (plena distinctione post *ἐκείνους* posita, subaud. *θεραπεύειν* scilicet) *ὠνῇ δ' ὅμως, (Nihilominus servos emere pergis, et utrumque sumtuosum morbum sive insaniam alere.) μὴ, ἐπιλειπόντων σε τῶν οἰκοθεν, μεταστέλλοιό τινας τῶν ἐλευθέρων, οἷς ἀκίνδυνον ἀπελθοῦσιν, ἢν μὴ λάβωσιν, ἅπαντα ἐξαγορεῦσαι τὰ πραχθέντα ὑμῖν μετὰ τὸν πότον.*

ADVERSUS INDOCT. p. 122. [558. C. ed. Salmur.] *τοῦτο γοῦν καὶ μάλιστα θαυμάσειεν ἄν τις, τίνα ἀπὸ ψυχῆς ἔχων, ἅπτει τῶν βιβλίων, ὁποίαις αὐτὰ χερσὶν ἀνελίττεις. πότε δὲ ἀναγινώσκεις.* Gesnerus legit, *τίνα πότε ψυχὴν ἔχων.*—Forsitan *τίνα* (num. plur.) *ἘΠΙ ψυχῆς ἔχων, ἅπτει τῶν βιβλίων.* quod minus distat.

De non tem. cred. calumn. p. 131. [564. E. ed. Salmur.] *Ἐν δεξιᾷ τις ἀνὴρ κάθηται, τὰ ὦτα παμμεγέθη ἔχων, μικροῦ δεῖν τοῖς τοῦ Μίδου προσεοικότα, τὴν χεῖρα προτείνων πόῤῥωθεν ἔτι προσιούσῃ τῇ διαβολῇ. περὶ δὲ αὐτὸν, ἑστᾶσι δύο γυναῖκες, ἄγνοιά μοι δοκεῖ καὶ ὑπόληψις, ἑτέρωθεν δὲ, προσέρχεται ἡ διαβολὴ, γύναιον ἐς ὑπερβολὴν πάγκαλον.*—Forte ΠΑΡΑ *δὲ αὐτὸν ἑστᾶσι δύο γυναῖκες.*

De non tem. cred. calumn. p. 133. [566. A. ed. Salmur.] *φέρε δὲ καὶ ἡμεῖς εἰ δοκεῖ, κατὰ τὴν τοῦ ἐφεσίου ζωγράφου τέχνην διέλθωμεν τὰ προσόντα τῇ διαβολῇ προτέρου γε ὅρῳ τινὶ περιγράψαντες αὐτήν· οὕτω γὰρ ἂν ἡμῖν ἡ εἰκὼν γενήσεται.* Excidisse videtur *ἀκριβεστέρα. οὕτω γὰρ ἂν ἡμῖν ἡ εἰκὼν ἀκριβεστέρα γενήσεται.*

De non tem. cred. calumn. p. 133. [566. A. ed. Salmur.] *τριῶν δ' ὄντων προσώπων, καθάπερ ἐν ταῖς κωμῳδίαις, τοῦ διαβάλλοντος, καὶ τοῦ διαβαλλομένου, καὶ τοῦ πρὸς ὃν ἡ διαβολὴ γίγνεται, καθ' ἕκαστον αὐτῶν ἐπισκοπήσωμεν, οἷα εἰκὸς εἶναι τὰ γιγνόμενα.* Herodot. lib. 7. *διαβολὴ γάρ ἐστι δεινότατον· ἐν τῇ δύο μέν εἰσι οἱ ἀδικέοντες, εἷς δὲ ὁ ἀδικεόμενος. ὁ μὲν γὰρ διαβάλλων ἀδικέει, οὐ παρεόντος κατηγορέων· ὁ δὲ ἀδικέει, ἀναπειθόμενος πρὶν ἢ ἀτρέκεως ἐκμάθῃ· ὁ δὲ δὴ ἀπεὼν τοῦ λόγου τάδε ἐν αὐτοῖσι ἀδικέεται, διαβληθείς τε ὑπὸ τοῦ ἑτέρου, καὶ νομισθεὶς πρὸς τοῦ ἑτέρου κακὸς εἶναι.*

De non tem. cred. calumn. p. 158. [580. C. ed. Salmur.] *ἆρ' οὖν τοῦ Ἀριστείδου ἐστί τις δικαιότερος; ἀλλ' ὅμως κἀκεῖνος συνέστη ἐπὶ τὸν Θεμιστοκλέα, καὶ συμπαρώξυνε τὸν δημὸν, ἧς φησιν ἐκεῖνος πολιτικ ῆς φιλοτιμίας ὑποκεκνισμένος.*—Hæc sensu cassa ad hunc modum emendare velim; ΤΗΣ ΠΡΟΣ *ἐκεῖνο*Ν *πολιτικῆς φιλοτιμίας ὕπο κεκνισμένος.*

Pseudologista. p. 163. [584. E. ed. Salmur.] *ταυτά σοι καὶ αὐτὸς ἀπειλῶ, οὐ μὰ τὸν Δία τῷ Ἀρχιλόχῳ εἰκάζων ἐμαυτόν. πόθεν; πολλοῦγε καὶ δέω. σοὶ δὲ μυρία συνειδὼς ἰάμβων ἄξια βεβιωμένα, πρὸς ἃ, μοι δοκεῖ, οὐδ' ἂν ὁ Ἀρχίλοχος αὐτὸς διαρκέσαι.*—Acrius esset, *σοὶ δὲ* ΜΥΡΙΩΝ *συνειδὼς ἰάμβων ἄξια, βεβιωμένα*—*κ. τ. λ.*

Pseudologista. p. 164. [586. A. ed. Salmur.] *εἰ μή τις ἄρα ἐξ Ὑπερβορέων ἄρτι ἐς ἡμᾶς ἥκοι, ἢ ἐς τοσοῦτον κυμαῖος εἴη, ὡς μὴ ἰδὼν, εὐθὺς εἰδέναι ὄνων ἁπάντων ὑβριστότατόν σε ὄντα, μὴ περιμείνας ὀγκωμένου προσέτι ἀκούειν.* Xenoph. Anab. 5. 8. 2. *Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος, οἷον λέγεις, σίτου δὲ ἐπιλελοιπότος, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρόντος, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἑπομένων, εἰ ἐν τοιούτῳ καιρῷ ὕβριζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι· οἷς φασιν ὑπὸ τῆς ὕβρεως κόπον οὐκ ἐγγίγνεσθαι.*

Pseudologista. p. 182. [602. E. ed. Salmur.] *ἀγαπητὸν δὲ ὑπωσοῦν κλεινὸν, καὶ ὀνομαστὸν εἶναι. εἶτα καταριθμήσειν αὐτῇ τὰς πολλάς σου προσηγορίας, ὁπόσας κατὰ ἔθνη προσείληφας.* Gesnerus legit *καταριθμήσαις* vel *καταριθμήσειας.* Sed sic quoque locus non sanus; nam particula ΄ΑΝ opus est. *εἶτα καταριθμήσειας* ΄ΑΝ *αὐτῃ τὰς πολλάς σου προσηγορίας.*

De Domo. p. 193. [614. B. ed. Salmur.] *τούτου δὲ τοῦ οἴκου τὸ κάλλος, οὐ κατὰ βαρβαρικούς τινας ὀφθαλμοὺς, οὐ δὲ κατὰ περσικὴν*

ἀλαζονίαν ἢ βασιλικὴν μεγαλαυχίαν, οὐδὲ πένητος μόνον, ἀλλὰ εὐφυοῦς θεατοῦ δεόμενον. καὶ ὅτῳ μὴ ἐν τῇ ὄψει ἡ κρίσις ἀλλά τις καὶ λογισμὸς ἐπακόλουθεῖ τοῖς λεγομένοις.—Imo τοῖς ΒΛΕΠΟΜΕΝΟΙΣ. nam quid hic λεγομένοις?

MACROBII. p. 226. [643. A. ed. Salmur.] περὶ ἔτη δὲ ἐνὸς ἀποδέοντα ἑκατὸν, γεγονὼς, ὡς ἤσθετο Ἀθηναίους ὑπὸ Φιλίππου ἐν τῇ περὶ Χαιρώνειαν μάχῃ νενικημένους, ποτνιώμενος, τὸν Εὐριπίδειον στίχον προσηνέγκατο, εἰς ἑαυτὸν ἀναφέρων, Σιδώνιόν ποτ' ἄστυ Κάδμος ἐκλιπών. Legendum προενέγκατο.

PATRIÆ ENCOM. p. 233. [651. B. ed. Salmur.] κἂν ἀπορῶσι τῆς γῆς ἐπαινέσαι τὴν ἀρετὴν, τῶνγε ὑπὲρ τῆς πατρίδος οὐκ ἀπορήσουσιν ἐγκωμίων. ἀλλὰ κἂν ἴδωσιν ἑτέρους σεμνυνομένους πεδίοις ἀνειμένοις, καὶ λειμῶσι φυτοῖς παντοδαποῖς διειλημμένοις, καὶ αὐτοὶ τῶν τῆς πατρίδος ἐγκωμίων οὐκ ἐπιλανθάνονται. τὴν δὲ ἱπποτρόφον ὑπερορῶντες, καὶ κουροτρόφον ἐπαινοῦσι. Rescribendum videtur τὴν δὲ ἱπποτρόφον ὑπερορῶντες ΤΗΝ κουροτρόφον ἐπαινοῦσι.

DISSERTATIO CUM HESIODO. p. 241. [660. B. ed. Salmur.] ὥστε ἀνάγκη σοι (Hesiodo, cum nihil prædixeris, et tamen vaticinandi potestatem a deabus accepisse te gloriatus sis) τῶν τριῶν τούτων αἰτιῶν μιᾷ γε πάντως ἐνέχεσθαι· ἢ γὰρ ἐψεύσω, εἰ καὶ πικρὸν εἰπεῖν, οὐχ ὡς ὑποσχομένων σοι τῶν μουσῶν καὶ τὰ μέλλοντα προλέγειν δύνασθαι, ἢ αἱ μὲν, ἔδοσαν ὥσπερ ὑπέσχοντο—&c. Solanus delet οὐχ. Reitzius pro οὐχ ὡς legit οὕτως. Melius Solanus: sed scripsit forte Lucianus οὐχ οὕτως ὑποσχομένων σοι τῶν Μουσῶν, καὶ (etiam) τὰ μέλλοντα προλέγειν δυνάσθαι.

NAVIGIUM SEU VOTA. p. 252. [669. C. ed. Salmur.] ὁ μὲν γὰρ ἄλλος κόσμος, αἱ γραφαὶ, καὶ τοῦ ἱστίου τὸ παράσιον πυραυγὲς, καὶ πρὸ τούτων, αἱ ἄγκυραι, καὶ στροφεῖα καὶ περιαγωγεῖς, καὶ μετὰ τὴν πρύμναν οἰκήσεις, θαυμάσια πάντα μοι ἔδοξε.—Fors. καὶ ΚΑΤΑ τὴν πρύμναν οἰκήσεις.

NAVIGIUM SEU VOTA. p. 264. [681. E. ed. Salmur.] τῇ πόλει δὲ ταῦτα παρ' ἐμοῦ ἐξαίρετα ὑπηρξεν ἂν, αἱ μὲν διανομαὶ, κατὰ μῆνα ἕκαστον δραχμαὶ τῷ μὲν ἀστῷ ἑκατὸν, τῷ δὲ μετοίκῳ, ἥμισυ τούτων, δημόσια δὲ ἐς κάλλος θέατρα, καὶ βαλανεῖα. Mihi venit in mentem elegans lectio; ΔΑΙΜΟΝΙΑ δὲ ἐς κάλλος θέατρα καὶ βαλανεῖα.—δαιμόνια ἐς κάλλος est *Pulchritudine divina, vel miranda.*

NAVIG. S. VOT. p. 272. [690. E. ed. Salmur.] πρόσειμεν δὴ, εἴ σοι δοκεῖ καὶ ὅπως ἄνδρες ἀγαθοὶ ἐν τοῖς κινδύνοις ἔσεσθε, μὴ δὲ προδώσετε τὸ πάτριον, φρόνημα. ἤδη γάρ που καὶ οἱ πολέμιοι ἐπιλαμβάνουσιν. ὥστε τὸ μὲν σύνθημα ἔστω ἐνυάλιος. Mallem, ἤδη γάρ που οἱ πολέμιοι ΕΠΕΛΑΥΝΟΥΣΙΝ.

NAVIG. S. VOT. p. 276. [696. E. ed. Salmur.] εἰ δέ τι ἐν Ἰνδοῖς, ἢ Ὑπερβορέοις θέαμα παράδοξον, ἢ κτῆμα τίμιον, ἢ ὅσα ἐμφαγεῖν ἢ πιεῖν ἡδέα, οὐ μεταστειλάμενος, ἀλλ' αὐτὸς ἐπιπετόμενος, ἀπέλαυον ἁπάντων, ἐς κόρον. καὶ ἐπεὶ γρὺψ ὑπόπτερον θηρίον, ἢ φοῖνιξ, ὄρνεον ἐν Ἰνδοῖς ἀθέατον τοῖς ἄλλοις, ἐγὼ δὲ καὶ τοῦτο ἑώρων ἄν. Pro ἐπεὶ, quod hic ineptum est, imo sensum et syntaxin pessundat, legendum omnino εἴ

πη sicubi. καὶ ΕΙ ΠΗ *γρὺψ, ὑπόπτερον θηρίον, ἢ φοῖνιξ, ὄρνεον ἐν Ἰνδοῖς ἀθέατον τοῖς ἄλλοις, ἐγὼ δὲ καὶ τοῦτο ἑώρων ἄν.*

NAVIG. s. VOT. p. 277. [698. A. ed. Salmur.] *οἷον δὲ κἀκεῖνο ἦν, τοὺς πολεμοῦντας ἐπισκοπεῖν ἔξω βέλους ὑπεραιωρούμενον. καὶ εἰ δόξειέ μοι προσθέμενος ἂν τοῖς ἡττημένοις, κοιμίσας τοὺς κρατοῦντας, νικᾷν παρεῖχον τοῖς φεύγουσιν, ἀναστρέψασιν ἀπὸ τῆς τροπῆς.*—Concinnius esset, *ἀναστρέψας ἀπὸ τῆς τροπῆς.*

DIALOG. MERETR. p. 282. [704. D. ed. Salmur.] *σὺ δὲ πόθεν ταῦτα ἤκουσας; ἢ συντέθηκας αὐτὴ, ὦ Μύρτιον, καινάς τινας ζηλοτυπίας σκιαμαχοῦσα;* Tempus erat pro *συντέθηκας* reponere *συντέθΕΙκας.*

DIALOG. MERETR. p. 294. [719. C. ed. Salmur.] Lyra meretrix aurum, floridas vestes, et ancillas quatuor adepta est, *τὸ μὲν πρῶτον κατακοσμοῦσα ἑαυτὴν εὐπρεπῶς, καὶ εὐσταλὴς οὖσα, καὶ φαιδρὰ πρὸς ἅπαντας, οὐκ ἄχρι τοῦ καγχάζειν ῥᾳδίως, καθάπερ σὺ εἴωθας, ἀλλὰ μειδιῶσα ἡδὺ, καὶ ἐπαγωγόν. εἶτα προσομιλοῦσα δεξιῶς, καὶ μήτε φενακίζουσα εἴ τις προσέλθοι, ἢ προπέμψειε, μήτε αὐτὴ ἐπιλαμβανομένη τῶν ἀνδρῶν.* Miror neminem ante me vidisse legendum esse, *καὶ μήτε* ΑΚΚΙΖΟΥΣΑ, *εἴ τις προσέλθοι ἢ προσπέμψειε, μήτε αὐτὴ ἐπιλαμβανομένη τῶν ἀνδρῶν. Mediam quandam viam tenens, neque affectata verecundia nimis se difficilem præbendo, neque contra proterva fronte ipsa in viros manus injiciendo.*

DIALOG. MERETR. p. 299. [726. A. ed. Salmur.] Ampelis: *καὶ τοῦτο ἡδύ σοι, ὑπὸ πλουσίων οἴεσθαι σπουδάζεσθαί σε· οὕτω γὰρ ἀνιάσεται μᾶλλον, καὶ φιλοτιμήσεται, ὡς μὴ ὑπερβάλοιντο αὐτὸν οἱ ἀντερασταί. Χρυ. καὶ μὴν οὗτός γε μόνον ὀργίζεται, καὶ ῥαπίζει δίδωσι δὲ οὐδέν. Αμ. ἀλλὰ δώσει. ζηλότυποι γὰρ, καὶ μάλιστα λυπηθήσονται.* Corrupta hæc verba censeo; inquit Solanus.—Sanari possunt forsitan rescribendo, *ζηλότυποι γὰρ καὶ μαλίστα φιλοτιμήσονται.*

DIALOG. MERETR. p. 303. [730. D. ed. Salmur.] *εὖγε, οἴχου ὦ Παννυχί.*—Gesnerus legisse videtur *ᾠχου*, vertit enim PERIISTI.

DE MORTE PEREGRINI. p. 336. [763. E. ed. Salmur.] *πεπείκασι γὰρ αὐτοὺς οἱ κακοδαίμονες* (Christiani) *τὸ μὲν ὅλον, ἀθάνατοι ἔσεσθαι, καὶ βιώσεσθαι τὸν ἀεὶ χρόνον. παρ' ὃ καὶ καταφρονοῦσι τοῦ θανάτου, καὶ ἑκόντες αὐτοὺς ἐπιδιδόασιν οἱ πολλοί.*—Legendum *πεπείκασι γὰρ αὐτοὺς*, et *αὐτοὺς ἐπιδιδόασιν.*

DE MORTE PEREGRINI. p. 359. [781. A. ed. Salmur.] *εἶτα ἐνετύγχανον πολλοῖς ἀπιοῦσιν ὡς θεάσαιντο καὶ αὐτοί.*—Imo ΕΠΙΟΥΣΙΝ Accedentibus.

SYMPOSIUM VEL LAPITHÆ. p. 439. [863. A. ed. Salmur.] *τοιαῦτα ἔφη ἐξεργάζεται ὁ καλὸς Χρύσιππος, καὶ Ζήνων ὁ θαυμαστὸς, καὶ Κλεάνθης, ῥημάτια δύστηνα, καὶ ἐρωτήσεις μόνον, καὶ σχήματα φιλοσόφων.*—Libentius legerem *φιλοσοφῶν.*

SYMPOS. VEL LAPITHÆ. p. 445. [869. C. ed. Salmur.] *ἵνα δὲ μὴ ἀντιλέγωσί μοι, ὁπόσα μὴ κατὰ ταυτὰ φιλοσοφοῦσι, περὶ γάμων, ἐρῶ τὰ εἰκότα. τὸ μὲν οὖν ἄριστον ἦν μὴ δεῖσθαι γάμων, ἀλλὰ, πειθομένους Πλάτωνι, καὶ Σωκράτει, παιδεραστεῖν. μόνοι γὰρ οἱ τοιοῦτοι ἀποτελεσθεῖεν ἂν πρὸς ἀρετήν. εἰ δὲ δεῖ καὶ γυναικείου γάμου, κατὰ τὰ Πλάτωνι δοκοῦντα, κοινὰς εἶναι ἐκείνων τὰς γυναῖκας, ὡς ἔξω ζήλου εἴημεν.*—Pro

ἐκείνων scribendum censit Solanus ἐχρῆν vel πάντων. Mallem ipse, κοινὰς εἶναι ΕΚΕΙΝΩΣ τὰς γυναῖκας. *Isto ritu: ita ut præcepit Plato.*

De Syria Dea. p. 475. [898. D. ed. Salmur.] τὰ δὲ προπύλαια τοῦ ἱροῦ ἐς ἄνεμον βορέην ἀποκέκρινται, μέγαθος ὅσον τε ἑκατὸν ὀργυιέων. —In ἀποκέκρινται una litera, nempe ρ, mutanda. ἐς ἄνεμον βορέην ἀποκέκλινται. ἀποκέκΛινται.

Cynicus. p. 541. [964. A. ed. Salmur.] Cynicus: τί ποδῶν ἔστ' ἔργον; Λυ. πορεύεσθαι. Κυ. κάκιον οὖν πορεύεσθαί σοι δοκοῦσιν οἱ ἐμοὶ πόδες, ἢ οἱ τῶν πολλῶν; Λυ. τοῦτο μὲν, οὐκ ἴσως. Κυ. οὐ τοίνυν οὐδὲ χεῖρον ἔχουσιν, ΕΙ μὴ χεῖρον τὸ ἑαυτῶν ἔργον ἀποδιδόασιν; (sic lego pro οὐ τοίνυν οὐδ' εἰ χεῖρον ἔχουσιν, ἢ μὴ, &c. quod in prioribus edd. legebatur) Lycinus: ἴσως. Κυ. τοὺς μὲν δὴ πόδας, οὐδὲν φαίνομαι χεῖρον διακείμενος τῶν πολλῶν ἔχειν. Nisi si ἔχειν pro εἶναι positum sit, melius legeretur τοὺς μὲν δὴ πόδας. οὐδὲν φαίνομαι χεῖρον ΔΙΑΚΕΙΜΕΝΟΥΣ τῶν πολλῶν ἔχειν.

OF THE IGNORANCE OF THE

MOST CELEBRATED MODERNS

relative to the Philosophy of Aristotle.

Part II.—[*Concluded from No.* xxxvi. *p.* 344.]

The next extract with which I shall present the reader from the works of Lord Bacon, is of a most extraordinary nature; for in this he prefers to Aristotle Democritus, and other ancient philosophers who removed God and intellect from the fabric of things, attributed the structure of the universe to fate or fortune, and ascribed the causes of particulars to the necessity of matter, without the intermixture of final causes. And he considers these philosophers, so far as pertains to physical causes, to have been much more solid, and to have penetrated deeper into nature, than Plato and Aristotle. He adds also, as the sole cause of this, that the former philosophers never attended to final causes; but the latter perpetually inculcated them. And that Aristotle is more to be accused in this respect than Plato, because he omitted the fountain of final causes, viz. God, substituted nature for God, and embraced final causes rather as a lover of logic than of theology. "Quapropter philosophia naturalis Democriti, et aliorum, qui Deum et mentem a fabrica rerum amoverunt; et structuram universi infinitis naturæ prælusionibus et tentamentis (quas uno nomine fatum aut fortunam vocabant) attribuerint; et rerum particularium causas materiæ necessitati, sine intermixione causarum finalium,

assignarunt; nobis videtur (quantum ex fragmentis et reliquiis philosophiæ eorum conjicere licet) quatenus ad causas physicas, multo solidior fuisse, et altius in naturam penetrasse, quam illa Aristotelis et Platonis: hanc unicam ob causam, quod illi in causis finalibus nunquam operam triverunt; hi autem eas perpetuo inculcarunt. Atque magis in hac parte accusandus Aristoteles quam Plato: quandoquidem fontem causarum finalium, Deum scilicet, omiserit, et naturam pro Deo substituerit, causasque ipsas finales, potius ut logicæ amator, quam theologiæ, amplexus sit." Vol. iv. p. 98.

I call this a most extraordinary passage for two reasons; one, for its folly, and the other for the profound ignorance of the works of Aristotle which it displays. For can any thing indicate greater folly than to prefer those philosophers who never attended to final causes, to those who perpetually inculcated them? For as Aristotle justly observes in his Posterior Analytics, the investigation of the cause *why* a thing is, can only be terminated by the discovery of the final cause. And without the knowledge of the *why* there can be no such thing as science. So that to blame Aristotle for perpetually inculcating final causes, is to blame him for inculcating that to which scientific knowledge inevitably leads, and without which demonstration would be useless, and investigation endless.

But this passage also shows that Lord Bacon was profoundly ignorant of the works of Aristotle. For can any thing more plainly indicate this than the accusation "that Aristotle omitted the fountain of final causes, viz. God; that he substituted nature for God, and embraced final causes rather as a lover of logic, than of theology?" The accusation indeed is so obviously false, that it is impossible it could have been made by any one who had merely inspected the works of Aristotle through the medium of an index; and I hardly think it would be made by any hackney writer of the present age, if he were hired to collect the dogmas of Aristotle from his works. For in the 7th chapter of the 12th book of the Metaphysics, Aristotle writes as follows concerning the first immovable mover of all things, God: κινει δε ωδε. το ορεκτον και το νοητον κινει ου κινουμενον. τουτων δε τα πρωτα τα αυτα. επιθυμητον μεν γαρ το φαινομενον καλον· βουλητον δε πρωτον, το ον καλον. ορεγομεθα δε οτι δοκει, μαλλον ἢ δοκει, διοτι ορεγομεθα. αρχη γαρ η νοησις. νους δε υπο του νοητου κινειται.—αλλα μην και το καλον, και το δι' αυτο αιρετον, εν τῃ αυτῃ συστοιχια.—οτι δε εστι το ου ενεκα εν τοις ακινητοις η διαιρεσις δηλοι. εστι γαρ τινι το ου ενεκα, ων το μεν εστι, το δε ουκ εστι. κινει δε ως ερωμενον· κινουμενον δε, τ' αλλα κινει.—εξ αναγκης αρα εστιν ον· και ἡ αναγκη καλως· και ουτως αρχη.—εκ τοιαυτης αρα αρχης ηρτηται ο ουρανος και η φυσις. διαγωγη δε εστιν, οια τε η αριστη, μικρον χρονον ημιν. ουτω γαρ αει εκεινο εστιν, ημιν μεν γαρ αδυνατον· επει και ἡδονη

η ενεργεια αυτου· και δια τουτο εγρηγορσις, αισθησις, νοησις, ηδιστον. ελπιδες και μνημαι δια ταυτα. η δε νοησις η καθ' αυτην, του καθ' αυτο αριστου· και η μαλιστα, του μαλιστα. αυτον δε νοει ο νους κατα μεταληψιν του νοητου. νοητος γαρ γινεται θιγγανων και νοων. ωστε ταυτον νους και νοητον. το γαρ δεκτικον του νοητου και της ουσιας, νους. ενεργει δε εχων. ωστε εκεινο μαλλον τουτου, ο δοκει ο νους θειον εχειν. και η θεωρια το ηδιστον και αριστον. ει ουν ουτως ευ εχει, ως ημεις ποτε, ο θεος αει, θαυμαστον. ει δε μαλλον, ετι θαυμαστωτερον. εχει δε ωδε. και ζωη δε γε υπαρχει. η γαρ νου ενεργεια, ζωη· εκεινος δε η ενεργεια· ενεργεια δε η καθ' αυτην, εκεινου ζωη αριστη και αϊδιος. φαμεν δε τον θεον ειναι ζωον αϊδιον, αριστον. ωστε ζωη και αιων συνεχης και αϊδιος υπαρχει τω θεω. τουτο γαρ ο θεος. i. e." "But it moves as follows: that which is desirable, and that which is intelligible, move without being moved. But the first intelligible is the same as the first desirable; for that which *appears* to be beautiful is desirable. But the first object of the will is that which is really beautiful. However, we rather aspire after it because it appears to be beautiful, than it appears to be beautiful because we aspire after it. For the principle is intelligence; but intellect is moved by the intelligible. Moreover the beautiful, and that which is eligible for its own sake, are in the same co-ordination. But that in immoveable natures there is that for the sake of which other things subsist, division manifests: for there is something to which *that for the sake of which a thing is done* belongs, of which the one is different from the other.[1] But the first mover moves as that which is beloved; and through that which is moved, it moves other things. Hence he is necessarily being; and so far as he necessarily subsists, so far he subsists according to rectitude, and is thus the principle of things. From such a principle therefore as this, heaven and NATURE are suspended. But the life which he lives is the most excellent, and such as we enjoy for a small portion of time; for such a life is with him perpetual. To us, indeed, this is impossible; but not to the first mover, because his energy is pleasure. And on this account vigilance, the energies of sense, and intellection, are most delightful. Hope too, and memory, are pleasing through energies. But essential intellection is the intellection of that which is essentially the most excellent; and the most essential of that which is most essential. Intellect too, understands itself by the assumption of the intelligible: for it becomes intelligible by contact and intellection: so that intellect is the same with the intelligible. For intellect is the recipient of the intelligible and of essence. But it energises possessing. Hence that which intellect appears to

[1] Viz. That for the sake of which a thing is effected, is different from the thing effected.

possess as divine, belongs more eminently to the first intellect than to ours: and his contemplation is the most delightful, and the best. If therefore God always possesses that excellent condition of being which we sometimes possess, it is admirable; but if he possesses it in a still higher degree, it is still more admirable. In this manner, however, he subsists. Life also is present with him: for the energy of intellect is life; and he is energy. But essential energy is his most excellent and eternal life. And we say that God is an animal eternal, and the most excellent: so that life and duration continued and eternal are present with God. For God is this." I trust the reader who has perused the account given from Aristotle of causes, in the former part of this dissertation, need not be told that God in the above citation is most evidently celebrated as the fountain of final causes. The falsehood also is most obvious of the assertion, *that Aristotle substituted nature for God;* for in this quotation he expressly says, *that heaven and* NATURE *are suspended from God.*

In the following citation we shall see that Lord Bacon confounds Aristotle with the schoolmen. For in the 63d Aphorism of his Novum Organum, after ridiculously asserting that Aristotle corrupted natural philosophy by his logic, since he fashioned the world from the categories, he adds, "*that he also attributes the genus of the soul, which is a most noble substance, from words of the second intention.*" "Qui philosophiam naturalem dialectica sua corrupit; quum mundum ex categoriis effecerit; animæ humanæ, nobilissimæ substantiæ, genus ex vocibus *secundæ intentionis* tribuerit." In this passage he obviously ascribes to Aristotle one of the barbarous terms invented by the schoolmen; for there is no such expression in any of the works of Aristotle, or in any of his Greek commentators, as *second intention.*

Having therefore shown from the most indubitable evidence that Lord Bacon was unacquainted with the writings of Aristotle, I shall in the next place demonstrate that this was also the case with the celebrated disciple of Des Cartes, Malebranche. For I shall confine my remarks to the invectives of the disciple rather than to those of the master, as the former is more virulent, and displays greater ignorance in his defamation than the latter. Malebranche therefore has employed the whole of the 5th chapter of the 6th book of his Search after Truth, in an attempt to confute the principles of Aristotle's philosophy, in order that he may show the superiority of the philosophy of Des Cartes.[1]

"Aristotle then," says Malebranche,[2] "begins his treatise On

[1] The Author of Reflections on Ancient and Modern Philosophy, says, "that Des Cartes has *raved* the best of any of the moderns."

[2] The edition that I quote is in folio, and was printed in the year 1709.

the Heavens by proving that the world is perfect, in the following manner. All bodies have three dimensions and cannot have more, because the number three comprehends all according to the Pythagoreans. But the world is the coacervation of all bodies, and therefore the world is perfect. By this ridiculous proof, it may also be demonstrated that the world cannot be more imperfect than it is, since it cannot be composed of parts that have less than three dimensions." As in the former part of this dissertation I have given the whole of the first chapter of Aristotle's treatise On the Heavens, I refer the reader to it, and to an attentive perusal of it with the accompanying notes, and he will be immediately convinced that Malebranche had read that chapter cursorily, and without at all penetrating the depth of Aristotle's meaning. With respect to what he adds, that by the same proof employed by Aristotle to show that the world is perfect, it might also be demonstrated that it cannot be more imperfect than it is, it is sufficient to remark that this observation could only have been made by a man who thought in a superficial and rambling manner. For the intention of Aristotle in this chapter was to demonstrate that the world is perfect so far as it is corporeal, because it consists of parts which are perfect with respect to dimensions; since that which is triply extended is all-perfect so far as pertains to extension. For as Ptolemy has demonstrated in his treatise On Interval, if there were any other interval after the third dimension, it would be perfectly unmeasured and indefinite. If therefore the world is perfect because it consists of parts which have perfect dimensions, the assertion of Malebranche "that the world cannot be more imperfect than it is, since it cannot be composed of parts that have less than three dimensions," is just as if it should be said, "the world cannot be more *imperfect* than it is, because it cannot be composed of parts that have not *perfect* dimensions," which I presume approximates infinitely near to perfect nonsense.

In the next place Malebranche says, "that Aristotle in the second chapter first supposes some Peripatetic truths, as that all natural bodies have of themselves the force of moving, which he proves neither here nor elsewhere; but on the contrary asserts, in the first chapter of his second book of Physics, that to endeavour to prove it is absurd, because it is evident of itself, and that none but those who cannot distinguish what is known of itself from what is not, insist upon proving plain by obscure things. But it has been shown elsewhere, that it is altogether false that natural bodies should have of themselves the force of moving, and it appears evident only to such as follow, with Aristotle, the impressions of their senses, and make no use of their reason." In this citation,

Malebranche, when he says that Aristotle first supposes some Peripatetic TRUTHS, doubtless intended to say *some Peripatetic* DOGMAS; for if Aristotle supposes what is true, I should not conceive that any one would attempt to confute it; but this mistake is natural enough in a man who thought and wrote in so random a manner as Malebranche appears to have done. Let us therefore see what the *false* Peripatetic *truths* are, which Aristotle supposes in the second chapter of his treatise On the Heavens. "He supposes," says Malebranche, "that all natural bodies have of themselves the force of moving." Here Aristotle is made to say the very opposite to what he really does say; for his words are: παντα γαρ τα φυσικα σωματα και μεγεθη καθ' αυτα κινητα λεγομεν ειναι κατα τοπον· την γαρ φυσιν, κινησεως αρχην φαμεν ειναι αυτοις. i. e. "We say that all natural bodies and magnitudes are of themselves, or essentially moveable according to place: for we say that nature is the principle of motion to them." Aristotle therefore does not say that all bodies have of themselves a motive force, but that they are naturally capable of being locally moved. And if Malebranche himself had known that this was the Peripatetic truth supposed by Aristotle, I scarcely think that even he would have conceived it to be false.

"In the second place," says Malebranche, "he asserts that all local motion is made in a line, either direct or circular, or composed of both; but if he would not think upon what he so rashly proposes, he ought at least to have opened his eyes that he might see an infinite number of different motions, which are not made of either the right or the circular. Or rather, he ought to have thought that the motions composed of the direct may be infinitely varied, when the compounding motions increase or diminish their swiftness, in an infinite number of different ways." Here Malebranche rambles full as much as in the before-cited passage. For the words of Aristotle alluded to by Malebranche, and which immediately follow those we have just quoted, are: πασα δε κινησις, οση κατα τοπον, ην καλουμεν φοραν, ἡ ευθεια, ἡ κυκλῳ, ἡ εκ τουτων μικτη. απλαι γαρ αυται δυο μοναι. αιτιον δ', οτι και τα μεγεθα ταυτα απλα μονον, ητε ευθεια, και η περιφερης. i. e. "But all such motion as is according to place, and which we call lation, is either in a right line, or in a circle, or mixt from these; for those two motions alone are simple; and this is because a right line and a circumference are the only simple magnitudes." By connecting this with the passage before quoted, it is evident that Aristotle is here speaking of those motions only which are natural, and which actually exist in the universe, and not of the motions which may be produced by art. Hence it is not Aristotle that did not open his eyes in asserting this; but it is

Father Malebranche who being blind himself, fancied that his own blindness was in Aristotle.

Malebranche proceeds: "There are," says Aristotle, "but two simple motions, the right and the circular, and therefore all the others are composed of them. But he mistakes, for the circular motion is not simple, since it cannot be conceived without thinking upon a point to which it relates, and whatever includes a relation is relative, and not simple. This is so true that the circular motion may be conceived as produced from two motions in a right line, whose swiftness is unequal according to a certain proportion. But a motion composed of two others, made in a right line, and variously increasing or diminishing in swiftness, cannot be simple." Here in the first place, Malebranche shows himself to have been profoundly ignorant of the obvious meaning of the term *simple motion*, viz. that it is an *uncompounded* motion; and that circular and rectilinear motions, when they are natural, are therefore simple, because neither of them is composed of things of a different nature. Aristotle therefore shows, that these alone are simple motions, from the hypothesis of lines; for all motion is produced on some linear extension. Hence, if there are only two simple lines, there are also only two simple motions. For Aristotle does not suppose magnitudes to be the *producing* causes of motions, but considers them as the *material* causes, or as having the relation of things without which motions would not exist. Malebranche falsely adds, "that whatever includes a relation is relative, and not simple." He is certainly right in saying, that whatever includes a relation is relative; for relations are relatives; but he is very much mistaken in asserting that whatever includes a relation is not simple. For it is obvious that there are simple as well as compounded relations, or what would become of the doctrine of ratios? In what follows, Malebranche blunders from not attending to the kind of circular motion of which Aristotle is speaking; for it is concerning *natural* and not *artificial* circular motion, the latter of which may indeed be produced from two motions in a right line, whose swiftness is unequal according to a certain proportion. But the subject of circular motion we shall consider more fully, when we come o examine Newton's theory of centripetal and centrifugal forces.

As all the objections of Malebranche to the philosophy of Aristotle, are equally invalid with those already adduced, I shall only select one or two more, and then dismiss him, as it would be tiresome to the reader as well as to myself to notice all his frivolities, and pursue him through all his rambling, inaccurate, and distorted conceptions. "Aristotle farther supposes," says Malebranche, "that bodies are either simple or composed, and calls simple bodies, those that have the force of moving themselves, as fire, earth, &c.

adding that the compounded receive their motion from the compounding. But in that sense there are no simple bodies, since none have in themselves any principle of their motion. There are also none composed, since there are no simples of which they should be made; and so there would be no bodies at all. What fancy is it to define the simplicity of bodies by a power of moving themselves? What *distinct ideas* can be fixed to the words of simple and composed bodies, if the simple are only defined in relation to an imaginary moving force? But let us see what consequences he draws from these principles. The circular motion is simple. The heavens move circularly, and therefore their motion is simple. But simple motion can be ascribed only to a simple body, viz. to a body that moves of itself; and therefore the heavens are a simple body, distinguished from the four elements, that move in right lines. It is plain enough that such arguments contain nothing but false and absurd propositions." The whole of what is here objected by Malebranche, depends on his mistaking the meaning of Aristotle, when he asserts "that simple bodies have a principle of motion according to nature;" for as we have before observed, Aristotle himself says, that by a principle of motion in bodies according to nature, he means "*that bodies are essentially moveable, or capable of being moved, according to place.*" And consequently all the objections of Malebranche are frivolous and sophistical.

If any thing however could be singular in so eccentric and rambling a writer as Malebranche, it would be this, that in the above extract he makes use of the expression *distinct ideas*, though in his illustration upon the 3rd chapter of the first book, p. 107, he says, *that the word idea is equivocal.* His words are: "I say here, that we have no idea of our mysteries, [i. e. of the Christian mysteries,] as I said elsewhere we have no idea of our soul, because the idea we have of the latter is no clearer than those we have of the former; therefore the word idea is equivocal. Sometimes I have taken it for whatever represents to the mind any object, whether clearly, or confused and darkly; sometimes more generally, for whatever is the immediate object of the mind; sometimes likewise for that which represents things so clearly to the mind, that we may with a bare perception discover whether such or such modifications do belong to them. For this reason, I have sometimes said we had an idea of the soul, and sometimes denied it; for it is difficult and often wearisome and ungrateful to observe a too rigorous exactness in one's expressions." From such a confession as this, it is plain that no distinct meaning can be affixed to any thing Malebranche has written, because all his conceptions were equivocal; and I have no doubt that the reader is by

this time fully convinced that he spoke feelingly when in his concluding remark he says, "that it is difficult and often wearisome and ungrateful to observe a too rigorous exactness in one's expressions."

Again, "The second reason," says Malebranche, "of Aristotle to show that the heavens are a simple body distinguished from the four elements, supposes that there are two sorts of motions, one natural, and the other violent or against nature. But it is sufficiently plain to all those that judge of things by *clear* and *distinct ideas*, that bodies having not in themselves any such principle of their motion as Aristotle pretends, there can be no motion violent or against nature. It is indifferent to all bodies to be moved or not, either one way or another. But this philosopher, who judges of things by the impressions of the senses, imagines that those bodies, which by the laws of the communications of motions, always place themselves in such or such a situation in reference to others, do it of their own accord, and because it is most convenient for them, and best agrees with their nature." To the reader who has not abandoned common sense, and those common conceptions which are congenial to the human mind, it must appear very strange to find a man hardy enough to deny that there is such a thing as natural motion. For do not earthly masses tend to the centre of the earth; and is not this their tendency natural to them? If it is, then a *contrary* tendency is unnatural to them. Hence the motion of a stone downward is *natural* to it, but its motion upward is violent.

I trust the reader will deem the above extracts to be a sufficient specimen of the futility of Malebranche's objections against Aristotle, and of his profound ignorance of the real meaning of that philosopher. But in short, all wonder at any incongruities and absurdities that may be found in Malebranche must cease, when we find him asking in p. 111, "How can we be sure that those who go under the notion of mad men are really what they are taken for? May we not say they are reckoned crazed, because they have peculiar sentiments? For it is evident, that a man is not reckoned mad for having the sense of what is not, but only for having a sense of things quite contrary to that of others, whether their sense be true or false, right or wrong." And thus much for Malebranche, who, from his distorted conceptions of things, his rambling and inaccurate manner of writing, and his unblushing effrontery, may be considered as the prototype and forerunner of most modern reviewers.

In the next place we shall find, that the prince of modern philosophers, Sir Isaac Newton, was no less unacquainted with the writings of Aristotle than the before-mentioned authors; and that he also fabricated a new philosophy without being an adept

in the old. In his Lectiones Opticæ therefore, p. 148, he attacks, as follows, Aristotle's definition of color: "Ait Aristoteles χρωμα δε εστι του διαφανους εν σωματι ορισμενῳ περας. Quæ superficiei coloratæ potius quam coloris descriptio est. Illa enim dici potest extremitas perspicua in corpore terminato. At color plerumque videtur, ubi nullus talis datur extremitas, ut in iride et prismate, in vitris vel liquoribus perspicuis et aliquo colore leviter tinctis. In aquâ marinâ, quæ viridis plurimum apparet, qui tamen color non in extremitate aquæ, sed per totam ejus crassitiem, generatur; in aere qui, licet maxime perspicuus et nullo corpore denso terminatus, serenâ tamen nocte cæruleus apparet; et in flammâ, quæ non minus perspicua est, et luci pervia, quam ipse aer. Sic cum humores oculi colore aliquo tinguntur, omnia videntur eodem colore tincta, licet extremitas perspicui sit aliis coloribus prædita. Et cum solem nudis oculis modo aspexeris, luminosa omnia deinceps videntur rubra, et nigra plerumque apparent cærulea, qui color erit magis conspicuus, si clausis oculis te in locum aliquem tenebrosissimum statim conferas. Imo premendo oculum colores in tenebris excitare liceat; quis autem vocabit illos extremitatem perspicui?" Here Newton objects to Aristotle's definition of color, viz. that *color is the boundary or extremity of the diaphanous, in a definite body.* For he says that this is rather the description of a colored superficies than of color; since a colored superficies may be said to be a diaphanous extremity in a terminated body. But he adds, color is for the most part seen where there is no such extremity, as in the rainbow and prism, in glass or liquors that are diaphanous, and lightly tinged with some color. In sea-water which appears to be very green, and yet this color is not in the extremity of the water, but is generated through the whole thickness of it. Thus also color is seen in air, which though eminently transparent and terminated by no dense body, yet in a serene night is seen to be of an azure color; and likewise in flame, which is not less transparent and pervious to the light than air itself, &c.

In order to show most satisfactorily the futility of Newton's objections, and the very superficial manner in which he had perused the works of Aristotle, it is necessary to observe, that according to Aristotle the diaphanous is twofold, one kind being definite, but the other indefinite, and that the former is that to which Aristotle alludes in the definition of color cited by Newton from his treatise On Sense and Sensibles. Now the indefinite diaphanous is that which receives light internally through the whole of its substance, such as air and water, and all those bodies which are called transparent. But the definite diaphanous is that which receives light in its superficies only, as all mixed bodies which are not transparent, and which consist of the diaphanous and the opaque, but

on account of their opacity are not transparent, and on account of the diaphanous which they participate, receive light in their superficies alone, such as wood, a wall, gold and his like. Such a diaphanous as this is assumed by Aristotle, in the above cited definition of color; but in the 2nd book On the Soul, he defines the indefinite diaphanous as follows: εστι δη τι διαφανες· διαφανες δε λεγω, ο εστι μεν ορατον, ου καθ' αυτο δε ορατον, ως απλως ειπειν, αλλα δι' αλλοτριαν χρωμα. τοιουτον δε εστιν αηρ, και υδωρ, και πολλα των στερεων· ου γαρ η υδωρ, ουδ' η αηρ, διαφανες· αλλ' οτι εστι φυσις ενυπαρχουσα η αυτη εν τουτοις αμφοτεροις, και εν τω αιδιω τω ανω σωματι. i. e. "There is therefore something which is diaphanous. But I call the diaphanous that which is indeed visible, yet not in short of itself, but through color which is not its own. Air, water, and many solids are a thing of this kind. For neither water so far as water, nor air so far as air, is diaphanous, but they are so, because the same nature is inherent in both these, and in the perpetual body which is above." He also expressly mentions *the indefinite diaphanous* in the 3d chapter of his treatise On Sense and Sensibles, as follows: φαινεται δε και αηρ και υδωρ χρωματιζομενα. αλλ' εκει μεν δια το εν αοριστω ου την αυτην εγγυθεν και προσιουσι, και πορρωθεν εχει χροιαν, ουδ' ο αηρ, ουδ' η θαλαττα. εν δε τοις σωμασιν εαν μη το περιεχον ποιη το μεταβαλλειν, ωρισται και η φαντασια της χροας i. e. "Air also and water appear to be colored. But there indeed because it happens in *the indefinite*, neither the air nor the sea appears to have the same color to those that approach near, and to those who are at a distance. In bodies however, [i. e. in opaque bodies,] unless the circumambient produces a change, the appearance of color is also definite."

According to Aristotle therefore, when there is the *indefinite diaphanous*, as in air and water, color may be generated through the whole of such substances, but then it is not their own color, but the color of other things; but where there is the *definite diaphanous*, as in opaque bodies, which have a color of their own, there the color is in the superficies of the body. It is needless to observe, that the objections of Newton arise from his not knowing this distinction which Aristotle makes between the *definite* and the *indefinite* diaphanous.

Newton also in his treatise On the System of the World,[1] when he ridicules the hypothesis of solid spheres introduced by Eudoxus,

[1] Namque orbes solidi postea ab Eudoxo, Calippo, Aristotele introducti sunt; declinante indies philosophiâ primitus introductâ, et novis Græcorum commentis paulatim prævalentibus.—Eosdem (i. e. cometas) postea in regiones intra lunam necessario detrusit ista orbium solidorum hypothesis; et his usdem vicissim per nupera astronomorum observationes in cœlos lunâ superiores restitutis, confracti sunt illi orbes, et ex æthere deturbati.
Newton, De Mundi Systemate, p. 180.

Calippus, and Aristotle, and says they are now to be broken as things perfectly useless, and expelled from ether, evidently conceived that these spheres were hard and brittle like glass. Hence Addison, in his panegyric on Newton, applauds him for having broken through the crystal boundaries in which Aristotle had confined the universe. Bonnycastle likewise, in his Introduction to Astronomy, p. 67, observes, "that solid orbs and epicycles were multiplied by the ancient astronomers posterior to Pythagoras, to answer every appearance, till the universe had lost all its native beauty in their descriptions, and seemed again reduced to a chaos by their unhappy labors." He adds, "that Copernicus, seized with a daring enthusiasm, laid his hands on the cycles and crystal orbs of Ptolemy, and dashed them to pieces. And that with the same noble *phrenzy*, he took the unwieldy earth, and sent her far from the centre of the system, to move round the sun with the rest of the planets."

Would any one suppose after all this, that neither Eudoxus, Calippus, Aristotle, nor Ptolemy, had the smallest conception of such spheres as Copernicus, Newton, and in short all the moderns, have supposed them to have introduced into the heavens? And yet nothing is more certain than that the orbs which these ancients adopted for the purpose of solving the celestial phænomena, were so far from being hard and brittle substances, that they were supposed to be of an etherial nature, and to consist of pure immaterial vivific light. To be convinced of this, the reader need only peruse the extracts from Aristotle's treatise On the Heavens, which we have given in the former part of this dissertation. For in them Aristotle expressly says, "it is impossible that the body which is moved in a circle, or a celestial body, should have either gravity or levity. That such a body likewise is ingenerable and incorruptible, without increase and unalterable, and suffers no change in quality." Hence, he adds, the first of bodies is perpetual, and has neither increase nor diminution, but is undecaying, unchanged in quality, and impassive." He further adds, "the name too by which we have called it, appears to have been delivered in succession from the ancients, who had the same opinion about it, as far as to the present time. For it is necessary to think that the same opinions have reached us, not once or twice only, but an infinite number of times. Hence in consequence of the first body being something different from earth and fire, air and water, they denominated the highest place ether, assigning it this appellation from always running for a perpetual time." This ethereal substance of which the heavens and the celestial spheres consist, was also called by the ancients fire, but a fire of a very different nature from that which exists in the sublunary region. Hence

Proclus: "The celestial fire is not caustic but vivific, in the same manner as the natural heat which is in us. He also adds, that mortal animals live through a certain illumination from this light; and that all heaven consists of a fire of this kind, but that the stars have for the most part this element, and have likewise the summits of the other elements." *ου γαρ καυστικον το ουρανιον πυρ, αλλ' ως αν εγωγε φαιην ζωοποιον, ως και το εν ημιν εμφυτον θερμον. και αυτος εν τοις περι γενεσεως ζωων, ειναι φησι τινα ελλαμψιν, ης παρουσης ζην των θνητων εκαστον. ο μεν ουν ολος ουρανος, εκ του τοιουτου πυρος εστι, τα δε αστρα, πλειστον μεν εχει τουτο το στοιχειον, εχει δε και των αλλων τας ακροτητας.*[1]

This divine body, on account of its superiority to sublunary natures, was called by Aristotle a fifth body, and was said by Plato to consist for the most part of fire; the characteristic of fire according to Plato being *visibility*, and of earth *tangibility*. The celestial spheres therefore, being divine immaterial bodies, have nothing of the density or gravity of this our earth, but are able to permeate each other without division, and to occupy the same place together; just like the illuminations emitted from several lamps, which pass through the whole of the same room at once, and pervade each other without confusion, divulsion, or any apparent distinction. Hence these spheres are similar to mathematical bodies, so far as they are immaterial, free from contrariety, and exempt from every passive quality; but are different from them so far as they are full of motion and life. But they are concealed from our sight through the tenuity and subtility of their nature, while, on the contrary, the fire of the planets which are carried in them is visible through the solidity which it possesses. So that earth is more predominant in the planets than in the spheres; though each subsists for the most part according to the characteristic of vivific fire. Very elegantly therefore is it observed by Proclus (in Tim. p. 278) "that the celestial spheres [in which the planets are carried,] have a more attenuated and diaphanous, but the stars a more solid essence. That fire has every where dominion in the celestial regions, and that all heaven is characterised by its power. That the fire which is there is neither caustic, since this is not even the case with the first of the sublunary elements, which Aristotle is accustomed to call fiery-formed, nor corruptive of any thing, nor contrary to earth, but shines throughout with vivific heat, with illuminative power, with purity and transparent splendor." *ει δει* (lege δη) *ταυτα ορθως λεγομεν, εικοτως αι μεν σφαιραι λεπτοτεραν εχουσιν και διαφανεστεραν ουσιαν, τα δε αστρα στερεωτεραν. πανταχου δε επικρατει το πυρ, και ο πας ουρανος κατα την χαρακτηριζεται δυναμιν.*

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[1] Vid. Joann. Grammat. contra Procl. De Mundi Æternitate.

και ουτε καυστικον το εκει πυρ, (οπου γε ουδε το υπο σεληνην το πρωτιστον των ενταυθα στοιχειων, ο καλειν ειωθεν Αριστοτελης πυροειδες,) ουτε φθαρτικον τινος, ουτε εναντιον προς την γην, αλλα θερμοτητι ζωογονῳ, και δυναμει φωτιστικῃ, και καθαροτητι και διαυγεια διαλαμπον.

When Bonnycastle therefore represents Copernicus as influenced by a *noble phrenzy*, when he dashed the crystal orbs of Ptolemy to pieces, he was certainly right in calling it a *phrenzy;* for none but a *madman* would attempt to break that which cannot be broken; and a body consisting of immaterial light must certainly be an infrangible substance; but it will not, I trust, be readily admitted that such a phrenzy is *noble*, except in the same way as that of a *plebeian lunatic*, who fancies himself to be a *king*.

The next modern I shall adduce, who has presumed to defame Aristotle without being thoroughly acquainted with his writings is the Honorable Robert Boyle; a man who in other respects deserves no common portion of esteem and applause, for the purity of his manners, and the piety of his disposition. In this latter particular indeed, he is an example worthy the imitation of every sincere lover of divinity. For it is recorded of him, that he never mentioned the name of God in conversation without a pause; so reverential were his conceptions of the divine essence. And it is deeply to be regretted that a mind with such a predisposition, had not, by a legitimate study of Plato and Aristotle, combined the light of science with the effusions of piety, and thus have had access to the adytum, instead of standing in the vestibules of deity. This otherwise excellent man, therefore, observes of Aristotle as follows: "And I must now make bold to say, that Aristotle was not only a heathen, but was far enough from being one of the best heathen philosophers about God and divine things, there being several of the ancient philosophers, as Plato and Pythagoras (to name no others), whose discourses about the deity and his attributes were much more sound, and less unsuitable to that infinitely perfect being, and his actions, than were those of Aristotle, of whom the excellent Grotius somewhere judiciously observes, that his sentiments appeared much more favorable to religion, in his exoterical writings, where he was to keep fair with popular readers, than in his acroamatical, where he delivers his sense as a philosopher."[1] And again in another place: "For as Aristotle, by introducing the opinion of the eternity of the world, did, at least in almost all men's opinion, openly deny God the production of the world; so by ascribing the admirable works of God to what he calls nature, he tacitly denies him the government of the world."[2]

From these extracts it appears, that Boyle had never read the metaphysics of Aristotle; for if he had, he certainly would not

[1] See Boyle's Works, 4to. vol. vi. p. 706. [2] Ibid. vol. v. p. 163.

have said, that Aristotle ascribes the works of God to nature; since in the passage which we cited when we were speaking of Lord Bacon, the Stagirite expressly says, "that heaven and NATURE are suspended from the principle of things, who is the first mover, who moves as that which is beloved, and who is life and duration continued and eternal." Had Boyle indeed properly studied the works of Aristotle, he would have made the same eulogium on the whole, as he has represented Themistius, in a dialogue, making on a part of them. For this interlocutor there says: "That great favorite and interpreter of nature Aristotle, who was, as his Organum witnesses, the greatest master of logic that ever lived, disclaimed the course taken by other petty philosophers (ancient and modern) who, not attending to the coherence and consequence of their opinions, are more solicitous to make each particular opinion plausible independently upon the rest, than to frame them all so, as not only to be consistent together, but to support each other. For that great man, in his vast and comprehensive intellect, so framed each of his notions, that being curiously adapted into one system, they need not each of them any other defence than that which their mutual coherence gives them; as it is in an arch, where each single stone, which if severed from the rest, would be perhaps defenceless, is sufficiently secured by the solidity and entireness of the whole fabric, of which it is a part. How justly this may be applied to the present case, I could easily show you, if I were permitted to declare to you, how harmonious Aristotle's doctrine of the elements is with his other principles of philosophy; and how rationally he has deduced their number from that of the combinations of the four first qualities, from the kinds of simple motion belonging to simple bodies, and from I know not how many other principles and phænomena of nature, which so conspire with his doctrine of the elements, that they mutually strengthen and support each other."[1] And thus much for the illustrious but unfortunate Boyle; for unfortunate he certainly must be deemed, who, with a mind so naturally well-disposed, mistook the dark and descending labyrinths of matter, for the arduous but luminous heights of genuine philosophy.

Let us in the next place direct our attention to that celebrated modern Locke, and we shall find him so far from being an adept in the writings of Aristotle, as not even to have understood his logic, though this ranks only as an introduction to the philosophy of the Stagirite. Any one is certainly justified in asserting this of Locke, when he finds him in his Essay on Human Understanding maintaining that syllogism is not the great instrument of reason. But I will extract what he says on this subject.

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[1] Boyle's Works, vol. i. p. 469.

"If we will observe," says he, "the actings of our own minds, we shall find that we reason best and clearest, when we only observe the connection of the proof, without reducing our thoughts to any rule of syllogism. And therefore we may take notice, that there are many men that reason exceeding clear and rightly, who know not how to make a syllogism. All who have so far considered syllogism, as to see the reason why in three propositions laid together in one form, the conclusion will be certainly right, but in another, not certainly so; I grant are certain of the conclusion they draw from the premises in the allowed modes and figures. But they who have not so far looked into those forms, are not sure by virtue of syllogism, that the conclusion certainly follows from the premises; they only take it to be so by an implicit faith in their teachers, and a confidence in those forms of argumentation; but this is still but believing, not being certain.—But God has not been so sparing to men to make them barely two-legged creatures, and left it to Aristotle to make them rational. God has been more bountiful to mankind than so. He has given them a mind that can reason, without being instructed in methods of syllogising. I say not this any way to lessen Aristotle, whom I look on as one of the greatest men among the ancients; whose large views, acuteness and penetration of thought, and strength of judgment, few have equalled: and who, in this very invention of forms of argumentation, wherein the conclusion may be shown to be rightly inferred, did great service against those who were not ashamed to deny any thing. And I readily own, that all right reasoning may be reduced to his forms of syllogism. But yet I think I may truly say, without any diminution to him, that they are not the only nor the best way of reasoning, for the leading of those into truth who are willing to find it, and desire to make the best use they may of their reason, for the attainment of knowledge."[1]

This passage may surely be considered as one of the most remarkable for its absurdity that ever was written by a rational being. For can any thing be more obvious to one who is at all conversant with logic than this, that all reasoning is a syllogistic process, which process is either latent or apparent? To say therefore that God has given men a mind that can reason, without being instructed in methods of syllogising, is just as absurd as if it should be said that God has made all men archers without being instructed in the use of the bow. For as all men are capable of discharging an arrow from a bow, and may frequently though unskilled in archery hit the mark at which they aim, so all men can reason though uninstructed in syllogism, and frequently though thus

[1] See his Essay, 4to. edit. p. 423, 424.

ignorant, reason rightly, but the rectitude in both these instances is accidental; since he who is unskilled in the use of the bow cannot be certain that he shall hit the mark, nor can he who is uninstructed in syllogism, be certain that he reasons rightly. The absurdity indeed of Locke's position is so great, that he contradicts himself in maintaining it. For he says, "I readily own that all right reasoning may be reduced to Aristotle's forms of syllogism;" and yet he immediately adds, "But I think I may truly say, without any diminution to him, that they are not the only nor the best way of reasoning, for the leading of those into truth who are willing to find it, and desire to make the best use they may of their reason for the attainment of knowledge." Now if all right reasoning may be reduced to Aristotle's forms of syllogism, the best way of reasoning must be according to those forms. For the best way of reasoning is surely that which leads to right reasoning, and right reasoning is reducible to the syllogistic forms invented by Aristotle.

Besides, there can be no demonstration unless that syllogism is employed, the properties of which Aristotle has so beautifully unfolded in his Posterior Analytics. For having enumerated the three conditions of true science; viz. 1st, that the cause of the thing must be known, or, in other words, that the middle term of the demonstration must be the cause of the conclusion; 2d, that this cause must be compared with the effect, so that we may know it to be the cause of the conclusion; and 3d, that this conclusion must have a necessary subsistence, he observes as follows: *Ει τοινυν εστι το επισταϑαι, οιον εϑεμεν· αναγκη και την αποδεικτικην επιστημην εξ αληϑων τ' ειναι, και πρωτων και αμεσων, και γνωριμωτερων, και προτερων, και αιτιων του συμπερασματος. ουτως γαρ εσονται και αι αρχαι οικειαι του δεικνυμενου. συλλογισμος μεν γαρ εσται και ανευ τουτων· αποδειξις δε ουκ εσται· ου γαρ ποιησει επιστημην. αληϑη μεν ουν δει ειναι, οτι ουκ εστι το μη ον επισταϑαι· οιον οτι η διαμετρος συμμετρος. εκ πρωτων δ' αναποδεικτων, οτι ουκ επιστησεται μη εχων αποδειξιν αυτων. το γαρ επισταϑαι ων αποδειξις εστι, μη κατα συμβεβηκος, το εχειν αποδειξιν εστιν. αιτια τε, και γνωριμωτερα δει ειναι, και προτερα. αιτια μεν, οτι τοτε επισταμεϑα, οταν την αιτιαν ειδωμεν. και προτερα, ειπερ αιτια. και προγινωσκομενα ου μονον τον ετερον τροπον τῳ ξυνιεναι, αλλα και τῳ ειδεναι οτι εστι. προτερα δ' εστι και γνωριμωτερα διχως ου γαρ ταυτον, προτερον τῃ φυσει, και προς ημας προτερον. ουδε γνωριμωτερον, και ημιν γνωριμωτερον. λεγω δε προς ημας μεν προτερα και γνωριμωτερα τα εγγυτερον της αισϑησεως· απλως δε προτερα και γνωριμωτερα τα πορρωτερον. εστι δε πορρωτατω μεν, τα καϑολου μαλιστα· εγγυτατω δε, τα καϑεκαστα. και αντικειται ταυτ' αλληλοις. i. e.* "If then science is such as we have established it to be, it is also necessary that demonstrative science should consist from things true, first, immediate, more known than, prior to, and the causes of the conclusion; for thus

they will be the proper principles of that which is demonstrated. For there may be a syllogism indeed without these conditions; but there will not be demonstration, since such a syllogism will not produce science. It is necessary, therefore, that the things from which demonstrative science consists should be *true*, because that which is not cannot be *scientifically* known; as, for instance, that the diameter of a square is commensurable with its side. It is also necessary that they should be from things *first and indemonstrable*, because they will not be *scientifically* known without demonstration. For to know scientifically things of which there is demonstration, and this not from accident, is to possess demonstration. It is likewise necessary that they should be *the causes of, more known than*, and *prior* to the conclusion. *Causes*, indeed, because we then know scientifically, when we know the cause: and *prior* because they are the causes. They are also *previously known*, not only from our understanding what they signify, but from our knowing that they are true. But things prior and more known subsist in a twofold respect. For that which is prior to nature is not the same with that which is prior to us; nor is that which is more known to nature the same with that which is more known to us. By things prior and more known to us, I mean such as are nearer to sense; but *things simply prior and more known are such as are more remote from sense.* And *things more remote from sense are such as are especially universal;* but such as are most near to it are particulars, and these are opposed to each other."

If therefore it is impossible for demonstrative science to subsist without these conditions, and no scientific man will deny that it is impossible, how can any one be certain that his reasoning is demonstrative, if he is unacquainted with the above-mentioned properties of the demonstrative syllogism? For where the reasoning is not scientific, the conclusion may happen to be true, though the premises are false, as Aristotle has shown in many instances in his Prior Analytics; but then such premises are not the causes of the conclusion, nor the proper principles of that which is apparently demonstrated. Thus he who syllogizes as follows: Every stone is an animal: every man is a stone: ergo, every man is an animal, asserts indeed, in the conclusion, what is true; but then this syllogism does not produce science, because both the major and minor propositions are *false*, and are not the *proper principles* of the conclusions. For they can only be admitted as principles by him who admits what is false to be true; since, as Aristotle justly observes, *that which is not cannot be scientifically known.* A man also may happen to reason scientifically without knowing the properties of the demonstrative syllogism, but then he is not certain that his reasoning is scientific; and to say with Locke, that syllogism is not the great instrument of reason, because many men reason ex-

ceeding clear and rightly, who know not how to make a syllogism, is just as if it should be said that sight is not necessary in walking, because many blind men in travelling happen to arrive at the end of their journey in the right road. And from all this I think it is most indisputably evident that Locke had by no means studied the logic of Aristotle, but was profoundly ignorant of its true nature and use.

This want of knowledge in the moderns, of the writings of Aristotle, and consequent defamation of them, continues even to the present time. For Bonnycastle, in his Introduction to Astronomy, p. 23., says, that "Aristotle, who was the great oracle of antiquity, gave the earth the form of a timbrel;" whereas Aristotle confutes those ancients who thought it had this form, and also demonstrates that it is spherical. Of the truth of what I have asserted, the following extracts are a proof. In the 13th chapter of the 2nd book of his treatise On the Heavens, he says, "To some of the ancients the earth appeared to be broad, and to have the form of a drum. Of the truth of this opinion, they urge as an argument, that when the sun rises and sets, he appears to make a rectilinear, and not a circular occultation, from the earth; though it would be requisite (say they) if the earth were spherical, that the abscission should be circular. These do not attend to the distance of the sun from the earth, and the magnitude of the circumference, and do not consider that in apparent small circles, a circumference at a distance appears to be a right line." *Τοις δε πλατεια, και το σχημα τυμπανοειδης· ποιουνται δε τεκμηριον, οτι δυνων και ανατελλων ο ηλιος, ευθειαν, αλλ' ου περιφερη την αποκρυψιν φαινεται ποιουμενος υπο της γης· ως δεον ειπερ ην σφαιροειδης, περιφερη γινεσθαι και την αποτομην, ου προσλογιζομενοι το, τε αποστημα του ηλιου προς την γην, και το της περιφειας μεγεθος, ως εν τοις φαινομενοις μικροις κυκλοις ευθεια φαινεται πορρωθεν.* But that the earth is spherical, Aristotle demonstrates in the 15th chapter of the above mentioned treatise, employing the whole of the chapter for this purpose, the beginning of which is as follows: *σχημα δε εχειν σφαιροειδες αναγκαιον αυτην· εκαστον γαρ των μοριων βαρος εχει μεχρι προς το μεσον· και το ελαττον υπο του μειζονος ωθουμενον ουχ οιον τε κυμαινειν, αλλα συμπιεζεσθαι μαλλον, και συγχωρειν ετερον ετερῳ, εως αν ελθῃ επι το μεσον.* i. e. "The earth also has *necessarily* a spherical figure; for each of its parts gravitates as far as to the middle; and a less when impelled by a greater part cannot fluctuate, but is rather compressed, and the one yields to the other till they arrive at the middle."[1]

[1] In the course of this chapter also Aristotle makes use of the very same argument, to prove that the earth is spherical, which is employed for this purpose by the moderns. For he says, "If the earth were not spherical,

And thus I have shown, and I trust satisfactorily, that the greatest of the moderns have defamed the philosophy of Aristotle without understanding it, have ascribed to him tenets which he never maintained, have decided on the merit of the whole from a very superficial inspection of a part of his works, and, as the colophon of lawless innovation, have promulgated a new philosophy before they were adepts in the old. The moderns of less celebrity, who, actuated by the same lawless ambition and desire of novelty as those I have already noticed, have presumed to attack the Stagirite, though they had not even a dreaming perception of his profundity, I shall pass by in silence, and consign them to that oblivion to which they are rapidly tending. For the opposition which both the latter and the former of these men have made to the philosophy of Aristotle, is just as idle as are the incursions of the sea against some lofty rock; which, swelling on high, breaks its billows, and exhibits no vestige of its rage, though for so many ages it has been lashed by its waves."

PHILALETHES.

STANLEII NOTÆ QUÆDAM IN CALLIMACHUM.

No. IV.—[*Continued from No.* XXXVI. *p.* 365.]

IN HYMN. IV. *Εἰς Δῆλον.*

1. Ὦ θυμέ.] Sic Oppian. Cyneg. 1.

——— ἀτὰρ καταβῆθι, φιλὴ φρήν,
Οἶμον ἐπὶ σκυλάκων.

Σχηματισμῷ eximio orationem exornat, dum suum ipsius animum alloquitur, et cohortatione quadam quasi stimulo admoto excitat

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the eclipses of the moon would not have such segments as they now have. For now the moon, in her monthly configurations, receives all divisions; viz. the right-lined, the curved on both sides, and the hollow. But in eclipses the bounding line is always convex. Hence since the moon is eclipsed through the interposition of the earth, the periphery of the earth, which is of a spherical figure, will be the cause of this." Ουτε γαρ αι της σεληνης εκλειψεις τοιαυτας αν ειχον τας αποτομας· νυν μεν γαρ εν τοις κατα μηνα σχηματισμοις, πασας λαμβανει τας διαιρεσεις. και γαρ ευθεια γινεται, και αμφικυρτος, και κοιλη· περι δε τας εκλειψεις, αει κυρτην εχει την διοριζουσαν γραμμην. ωστ' επειπερ εκλειπει δια την της γης επιπροσθησιν, η της γης αν ειη περιφερεια του σχηματος αιτια σφαιροειδης ουσα.

atque impellit. Similiter Pindarus, Olymp. 2. ἔπεχε νῦν σκοπῷ τόξον ἄγε θυμέ, τινα βάλλομεν; sic Archilochus sæpe in suis versibus; et in Psalmis Davidicis nihil crebrius hoc ornamento. Vid. xlii. ciii. civ. &c. Propertius item, II. viii.

Surge, anima, ex humili jam carmine— B.

(In not. ad oram libri additur, Omitte citationem Oppiani.)

23. Κεῖμαι μὲν πύργοισι, κ. τ. λ.] Hippocrates, in Ep. ad Abderitanum Senatum, in eandem sententiam; Μακάριοί γε δῆμοι ὁκόσοι ἴσασι τοὺς ἀγαθοὺς ἀνδρὰς ἔρματα αὐτῶν, καὶ οὐ τοὺς πύργους, οὐδὲ τὰ τείχεα, ἀλλὰ σοφῶν ἀνδρῶν σοφὰς γνώμας. Et Theognis, 227. de viro bono:

Ἀκρόπολις καὶ πύργος ἐὼν κενεόφρονι δήμῳ. B.

40. Ἀστερίη.] Schol. Apollon. Ἡ πρὶν μὲν Δῆλος, ὕστερον δὲ Ἀστερία. Sic item Solinus, et Stephanus.

106. Ἀνηλεὲς ἦτορ.] Vid. Drus. Proverb. Sacr., Smyrn. libr. v. et xii. σιδήρεον ἦτορ et κῆρ, et Hom. Il. *B.* χάλκεον ἦτορ.

110. περιπλέξασθε γενείῳ.] Supplicantium cuipiam mos erat apud veteres barbam ejus manu apprehendere, et ita orantia verba profari. Hom. Il. *K.* 454.

Ἦ, καὶ ὁ μὲν μὶν ἔμελλε γενείου χειρὶ παχείῃ
Ἀψάμενος λίσσεσθαι· ὁ δ' αὐχένα μέσσον ἔλασσε.

Alia exempla in Hecuba et Andromeda Euripidis; et mos idem Hebræorum indicatur Amasæ exemplo, 2 Sam. xx. 9., Eurip. Bacchid. 416. παρηΐδος ψαύων, supplicum more, et Hom. Il. *Θ.*

——— καὶ ἔλλαβε χειρὶ γενείου
Λισσομένη. S.

Euripidis Commentator, Οἱ παλαιοὶ ἱκετεύοντες ἐδράπτοντο τῆς γενειάδος, καὶ τῆς χειρὸς, καὶ τοῦ γούνατος· τῆς μὲν γενειάδος, ὡς κατανεῦσαι ἢ εἰπεῖν τι πρὸς ἀλλὸν ὑπὲρ τοῦ δεομένου, εἴγε δεήσει τοῦτο ποιεῖν· τῆς δὲ χειρὸς, ὡς ἐνεργῆσαι· τοῦ δὲ ποδὸς, ὡς βαδίσαι. Eustath. Τοῖς παλαιοῖς ἔθος ἦν ὁπηνίκα ἱκέτευον, κεφαλῆς τε λαμβάνεσθαι τῆς τοῦ ἱκετευομένου· κεφαλῆς μὲν, διὰ μέσης γενειάδος, κατὰ Εὐριπίδην, ἢ ἀνθερεῶνος καθ' Ὅμηρον, διὰ τὸν ἡγεμονικόν. Nonnus 6. Dionys.

——— λισσομένη δὲ
Δεξιτερὴ, ψαύεσκε βαθυσμήριγγος ὑπήνης.

Plin. II. 45. Antiquis Græcis in supplicando mentum attingere mos erat. B.

112. *ἀνέμοισιν ἐρίζεις.*] Apud Q. Smyrn. viii. equi Achillis,

Οὓς τέκεθ' Ἅρπυια Ζεφύρῳ πάρος εὐνηθεῖσα.

Sic noster in Dian. 94. *Θάσσονας αὐράων κυνοσουρίδας.*

Et Hom. ——— *θέειν ἀνέμοισιν ὅμοιοι.*

Et Virg. *Qui candore nives anteirent, cursibus auras.* Vid. Fulv. Urs. ad loc.

Item *Ocyor Euro.* Hor. Od. II. xvi.

122. *Ἀναγκαίη μεγαλὴ θεός.*] Oppian. Hal. II.

———*ἀναγκαίη δ' ἀτίνακτος.*

Thales dixit, *Ἰσχυρότατον Ἀνάγκη, κράτει γὰρ πάντων.*

Et Sophocles in Antig., *Ἀνάγκη οὐχὶ δυσμαχητέον.*

Apoll. Rhod. Argon. III. ——— *Οὐ γὰρ ἔτ' ἄλλο*

Ῥίγιον ἀνθρώποισι κακῆς ἐπιβήσετ' ἀνάγκης.

Simonides (apud Suid.) *Ἀνάγκῃ οὐδὲ θεοὶ μάχονται.* Plura in eandem sententiam, ex Tragicis plerumque, Frischlinus in loc. congessit.

141. *Αἰτναίου ὄρεος.*] Ignium Ætnæ meminerunt Oppian. Cyneg. I. 273., Pind. Pyth., Æsch. Prometh., Lycurg. contra Leocrat., Orpheus Argonaut., Auctor libri de Mundo ad Alex., Cic. de Nat. Deor. II., Lucret. II. B.

152. *Ἀντ' ἐλεημοσύνης.*] Latona beneficium a Peneo collatum sibi ἐλεημοσύνην dixit, non magis sane quam si οἰκτιρμὸν dixisset; non magis, inquam, quam cum Israël a Josepho filio petit ne in Ægypto sepeliatur; additque, *καὶ ποιήσεις ὑπ' ἐμὲ ἐλεημοσύνην ἀληθείαν τὸ μὴ θάψαι με ἐν Αἰγύπτῳ.* Gen. xlvii. 29. See Heins. in N. T. p. 94.

173. *Κελτὸν ἀναστήσαντες Ἄρηα.*] Sic Oppian. Halieut. v. 685.

Ὡς δ' ὅτε δυσμενέεσσιν ἐπιστήσωνται Ἄρηα.

Homerus his verbis uti solet, *ὀρίνειν, ὀτρύνειν, ὀροθύνειν Ἄρην.* B.

175. *ἢ ἰσάριθμοι Τείρεσιν.*] Sic Ovid.

——— *quot in æthere sidera lucent.*

Et Catull. *Ille pulvis Erythrii*
Siderumque micantium
Subducat numerum. (Jul. et Manl. Epithal. lix. 206. &c.) Vid. Genes.

176. *βουκολέονται.*] Lucret. I. *Sidera pascit Æther.*

Et Virg. Æn. V. *Polus dum sidera pascet.*

178. *Καὶ πεδία Κρισσαῖα.* Cirrha, Delphorum navalis, olim Crissa dicta teste Pausania Phoc.; *Ὅμηρος μέντοι Κρίσσαν ἐν τῇ Ἰλιάδι ὁμοίως καὶ Τμνῳ εἰς Ἀπόλλωνα ὀνόματι τῷ ἐξ ἀρχῆς καλεῖ τὴν πόλιν.*

Et inde ager subjectus Κρισσαῖον πεδίον, quod Κιρραῖον Æschini. Strab. ix. Προκεῖται δὲ τῆς Κίρρας τὸ Κρισσαῖον πεδίον εὔδαιμον. Hippocr. in Presb. Thess. Ἦν γὰρ ὁ χρόνος ὅτ' ἦν Κρισσαῖον ἔθνος· ἐώκεον μὲν περὶ τὸ πυθικὸν ἱερὸν, γῆν δ' εἶχον ἥγε νῦν τῷ Ἀπόλλωνι καθιερῶται. Καλεῖται δὲ τὸ μὲν Κρισσαῖον πεδίον, ᾧ Λοκροὶ παροικέουσι. Memineruntque Heliod. II. Herod. VIII. Vid. Meurs. Att. II. S.

209. Λύσατο δὲ ζώνην.] Pindar. Ol. vi. ait Latonam deposita Zona punicea peperisse Apollinem et Dianam.

Ἀ δὲ φοινικόκροκον
Ζώναν καταθηκαμένη
Κάλπιδά τ' ἀργύρεαν,
Λόχμας ὑπὸ κυάνεας
Τίκτε θεόφρονα κοῦρον.

Et Hyperides apud Hermogenis interpretem, Λέγεται γὰρ τὴν Λητὼ κύουσαν τοὺς Παῖδας ἐκ Διὸς ἐλαύνεσθαι ὑπὸ τῆς Ἥρας κατὰ γῆν καὶ κατὰ θάλασσαν· ἠδὲ δὲ αὐτὴν βαρυνομένην καὶ ἀποροῦσαν εἰς τὴν γῆν ἐλθεῖν τὴν ἡμέτεραν καὶ λύσαι τὴν ζώνην ἐν τῷ τόπῳ, ὃς νῦν Ζωστὴρ καλεῖται. Idem scribit Stephanus περὶ Πόλεων, in verbo ζωστήριον.

258. διαπρυσίην ὀλολυγήν.] Τὸ διαπρύσιον adverbialiter positum apud Oppianum explicat Suidas per ista, διὰ παντὸς διεξίον, μέγα, ἐξάκουστον, διαβόητον. Alias addit, διόλου καὶ ἀπὸ πέρατος εἰς πέρας, οἱονεὶ διαπεράσιον. Sic Oppian. Hal. v. 300. διαπρύσιον βοάωσι. Noster item Nymphis tribuit ὀλολυγὰς (Lav. Pall. 139.) et Oppian. ib. διαπρύσιον παιήονα dixit. Utitur eodem verbo Nazianz. Orat. εἰς τὰ Γενέθλια, ubi mentem hominis et fabricam sensuum ait esse σιγῶντας ἐπαινετὰς τῆς μεγαλουργίας Θεοῦ καὶ διαπρυσίους κήρυκας.

273. Καὶ ἔσσομαι οὐκ ἔτι πλαγκτή.] Aristid. Ἀπόλλω τε γάρ φασιν οἱ ποιηταὶ Δῆλον φερομένην πρότερον στῆσαι κατὰ τοῦ πελαγοῦς ἐρείσαντα, ἐπειδὴ πρῶτον ἐν αὐτῇ ἐγένετο.

Virgilius item Æn. III. 75. &c. (male redditus a Sandys.)

Quam pius Arcitenens, oras et littora circum
Errantem, Gyaro celsa Myconoque revinxit,
Immotamque coli dedit, et contemnere ventos.

Sic Apollinar. Sidon.

Quas neque Deliacis peperit Latona sub antris,
Fixura errantem Cyclada pignoribus.

Et poeta vetus (Barthius Petronium esse autumat)

Delos, jam stabili revincta terra,

Olim purpureo mari natabat;
Et, moto levis hinc et inde vento,
Ibat fluctibus inquieta summis.
Mox illam geminis Deus catenis
Hac alta Gyaro ligavit, illac
Constanti Myconæ dedit tenendum.

286. ἀσιγήτοιο λέβητος.] Interpretantur aliqui ἀσιγήτοιο λέβητος dici, quoniam subinde bullit et fervet; quæ quam puerilis et ludicra sit interpretatio, quivis vel mediocriter eruditus perspicere potest. Ego refero ad proverbium Græcum, quod his verbis legitur apud Paræm. Auctorem: Τὸ "Δωδωναῖον χαλκεῖον" κεῖται παρὰ Μενάνδρῳ ἐν τῷ Ἀρήφῳ. Εἴρηται δὲ ἐπὶ τῶν πολλὰ λαλούντων, καὶ μὴ διαλειπόντων. Φασὶ γὰρ ἐν Δωδώνῃ χαλκεῖον [aliquid deesse videtur] ἐπὶ κίονος ἑστάναι τὸν παῖδα ἐξηρτημένον μάστιγα χαλκήν· πνεύματος δὲ κινηθέντος, τὴν μάστιγα πολλάκις εἰς τὸν λέβητα ἐπὶ χρόνον πολύν. h. e. '*Dodonæum Ahenum*' usurpatur a Menandro in Arepho. Dicitur autem in loquaces et a garrulitate non desistentes. Dicunt autem in Dodona ahenum in columna in edito jacere; in altera vero columna prope stare puerum adpensum flagellum habentem æreum. Spiritu autem moto magno flagellum sæpe in lebetem incidere, unde tinnitus non parvus resultat. Hujus quoque meminit Ausonius; *Nec Dodonæi cesset tinnitus aheni.*

297—300. ——————— χαίτην
παρθενικαῖς, κ. τ. λ.] Capillum diis consecrabant, aut fluminibus. Pollux. ἔτρεφον δέ τινες κόμην ποταμοῖς ἢ θεοῖς. Petron. *cui Deo crinem vovisti?* Deis Herculi et Apollini; Herculi vulgus Atheniensium, ut ex Hesych. eruditiss. Casaub. docuit, Apollini sortis majoris. Plutarch. Thes. Μεταβαίνοντες ἐκ παίδων ἐλθόντες εἰς Δελφοὺς ἀπάρχεσθαι τῷ θεῷ τῆς κόμης. Quod fluminibus Scholiastes Pindari, Τὰς μὲν γὰρ πρώτας κόμας τοῖς ποταμοῖς ἀπεκείροντο, σύμβολον τοῦ ἐξ ὕδατος εἶναι πάντων τὴν ἄσκησιν. Hom. Il. Ψ. ejusque Interpret. Volvebant autem sacrum crinem prima constitutione infantis super terram, aut cum nomina imponebantur. Lucian. de Dea Syria; τοῖσι δὲ νεοῖσι πλοκάμους ἱεροὺς ἐκ γενετῆς ἀπίασι. Tertull. de Anima xx. quem suadeo videas. Serv. ad Virg. Æn. iv., Stat. Theb. vi. Quin addo in nuptialibus sacris comarum primitias Junoni et Dianæ obtulisse origines. Pollux, iii.; καὶ τῆς κόμης καὶ τότε ἀπήρχοντο ταῖς θεαῖς αἱ κόραι. Nec virgines tantum,

sed juvenes quoque. Lucian. de Syra Dea; τῆσι παρθέναισι καὶ τοῖσι νεοῖσι νόμον ἐποιήσαντο μὴ μὲν ἄλλως γάμον ἶεναι, πρὶν Ἱππολύτῳ κόμας χειρᾶσθαι. Var. Ambraciæ primum capillum puerilem demtum, item cirros ad Apollinem ponere solebant. Stat

Accipe laudatos juvenum, Phœbeïe, crines,
Quos tibi Cæsareus donat puer, accipe lætus. S.

302. οὖλος ἐθείραις Ἕσπερος.] Varro de L. L. v. Exortæ stellæ tempus dictum a Græcis ἕσπερα, Latine vesper; ut ante solem exortum eadem stella vocabatur Jubar, quod jubata. B.

F. R. S.

OBSERVATIONS ON SOME

ORATIONS ASCRIBED TO CICERO

No. VI.—[*Continued from No.* XXXVI. *p.* 251.]

ORATIO PRO M. MARCELLO.

MAGNA semper fuit in admiratione summisque laudibus celebrata est Ciceronis, quæ *pro M. Marcello* inscribitur, oratio; neque cuiquam superioribus seculis, quod sciamus, in mentem venit, dubitari posse, utrum recte ad hunc referatur auctorem. Hoc si mirifico quodam errore accidit, certe negari nullo modo potest, plerasque hujus operis partes ea virtute esse debere insignes et eo splendore claras, ut aciem acute cernentium præstrinxerint, ne vitia et alia *νοθεία* signa videre possent. Quod si hæc nulla esse ostenderimus, huic orationi laus sua et in posterum constabit.

Hoc ut nobis agendum putemus, facit F. A. Wolfii auctoritas, cujus et doctrina et ingenium merito ab omnibus eximia laude celebratur. Is cum renovasset de quatuor Ciceronis orationibus controversiam a Marklando motam, quam nunquam[1] motam fuisse satius erat, in præfatione significavit, etiam aliam quandam illius orationem ferri, quæ sibi in otio scholæ composita, non in senatu dicta, videatur. De hac nova quæstione ipse præterea nihil: rem enim aliis integram relinquere statuerat. Utinam hoc propositum tenuisset! Fortasse nemo ausus

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[1] Non difficilis sed plenus tædii labor esset, illas quatuor orationes Ciceroni vindicare. Quam futilia contra eas passim prolata sint, existimare licet e specimine disputationis de verbo *pæne* §. 10. extr.

esset erroris patefacti laudem illi præripere: et ipse putaretur sententiam mutasse. Nunc cum orationem illam animadversionibus adjectis demonstraverit, ut ipse quidem in præfatione dicit, " esse inanem rerum; verbis, formulis, constructionibus sæpe vix Latinam, in tota compositione ineptam, stultam, ridiculam; denique fatuo principe, Claudio, quam Cicerone digniorem:" scrupulum injecit multis, qui de majoribus rebus ipsi judicare non audent. Hos ego monitos volo, ne argutiis ejus moveantur. Nam profecto ita ille contra Ciceronem disputavit, ut ejus ratione imitanda non minus probabiliter doceri posse confidam, non esse F. A. Wolfii illam orationis pro M. Marcello editionem, sed ab inepto ejus imitatore suppositam. Licebit nobis ejus rei specimen dare, quoniam ipse in fine præfationis ambiguum fecit, utrum rem seriam agere an ludere voluerit. Elegantissime scripta est illa præfatio, et difficile est in ea reperire, quod non admireris, nedum ut quidquam serio reprehendas. Sed permissus erit hic ludus, quia docebit, non minus calumniari licere in utramque partem, quam disputare. Prima præfationis particula hæc est:

" Quum in Præfatione ad *quatuor orationes*, quibus Ciceronianum nomen Marklandi et meis obelis detraxi, conjecturam afferrem de quinta quadam oratione ex ejusdem magni scriptoris operibus summovenda; tametsi graviores plerasque causas sententiæ meæ tenebam consignatas, id tamen non agebam, ut eadem disputandi subtilitate ad novam quæstionem translata, consensum doctorum hominum singulis punctis colligerem. Hoc si facere voluissem, nullus ei rei locus fuisset aptior, quam is ipse, ubi suspicionem jaciebam. Sed mihi videbar ista brevi significatione satis dixisse intelligentibus, qui verum, leviter et summisse admoniti, suo magis ingenio perquirere quam aliena opera doceri mallent: ceterorum et imperitæ turbæ rationem non magnopere ducendam putabam. In hoc enim genere si quid recte conjectum est, talem vim novimus esse veritatis, ut, per longum tempus suppressa, tandem emergat, assertorem nacta suum; cum leves conjecturæ et opiniones, vel callidissime ornatæ, insita quandoque concidant infirmitate. Denique ita nuper defessus eram castigandis vitiis umbratici magistri, ut requiem potius apud præstantiores scriptores, quam novum laborem quærerem ex simili causa, et ea, quæ mihi multo difficiliorem explicatum habere videretur. Jam vero quoniam poscunt quidam amicorum meorum, ut quam primum exspectationi suæ satisfaciam, aliosque in viam reducam, quos in illis a me indicatis *extremis Orationibus* varie errare narrant; sumsi aliquot dies feriarum ad ea, quæ ante rudibus lineis inchoaveram, singulari libello disserenda."

Hæccine Wolfius scripserit? Imo tollamus ex inscriptione tanti viri nomen. Arrogavit sibi nescio quis impostor hoc nominis ornamentum: sed virtutes illius viri adsciscere homo misellus non potuit. Significaverat vir magnus, quamquam obscurius, unam e Philippicis, quas nunc habemus, a declamatore aliquo, non a Cicerone, compositam esse. Arripuit igitur egregius conjector illam pro Marcello, admirabili scilicet genere eloquentiæ, quod ipse non cepisset, infeliciter offensus. Sed fingamus, summum criticum de illa oratione significasse, tamen

homo stolidus quidvis potius audere, quam talem quæstionem attingere debebat. Ἐξ ὄνυχος τὸν λέοντα. In tali judicio ut lectores te audiant, non sufficit argutandi quædam sollertia, sed poscitur ea linguæ Latinæ, maximeque dictionis Tullianæ scientia, ut ex oratione ipsa non malum hujus rei judicem agnoscant. Sed is est stilus Aristarchi nostri, ut ex argenteæ posteriorisque ætatis scriptoribus Latine scribere didicisse, de Cicerone autem vix fando audivisse, videatur.

Sed jam ipsum audiamus Pseudo-Wolfium. Statim a secundo versu dicit, *se Ciceronianum nomen Marklandi et suis obelis detraxisse.* Quæres, quibus subsidiis hoc fecerit? Dixerat ipse, *quatuor orationibus.* Dices hanc esse ineptam calumniam. Concedo. Sed et tu concedas oportet, non multo aptiores occurrere in animadversionibus deinceps dijudicandis, sicut statim §. 1. de verbis *rerum omnium.*— *Ciceronianum nomen* ferri potest, ut recentioribus maxime usitatum. Sed velim antiqui et probati scriptoris locum mihi demonstrari, ubi *Ciceronianum nomen, Ciceroniani libri, Ciceroniana merita* in remp. dicantur pro *Ciceronis ipsius* nomine, libris, meritis. Illius ætate sine dubio *Tullianum* dicebant, quidquid profectum erat a Cicerone aut ad ipsum proprie pertinebat: et si quis adjectivum usurpare volebat ab hoc cognomine ductum, *Ciceronium* potius dicebat, sicut a *Cæsone* dicitur *Cæsonium*, a *Stilicone Stiliconium*, a *Marone Maronium* sive *Maroneum.* Sed ex analogia *Ciceronianum* debebat esse id, quod minus arcto nexu cum Cicerone conjunctum est, ita ut *Ciceronianus* esset imitator Ciceronis; *oratio Ciceroniana*, oratio similis orationibus Ciceronis. Ergo Ciceronianum nomen quatuor orationibus non detraxit Wolfius, sed pro ipsius consilio, et quantum in ipso fuit, asseruit, sicut et hic, nescio quis, orationi pro M. Marcello.—Sequitur *causas tenebam consignatas.* Quam vim hic habet *tenebam?* Num est *scriniis inclusas tuto asservabam?* an *manu gerebam*, aut *noram* sive *memineram?* Denique dicendum erat simpliciori verbo *habebam.* Sic enim boni scriptores cum Cicerone dicunt. In fine periodi an Latinum est *consensum colligere?* Mihi secus videtur. *Gratiam* et *benevolentiam colligere* apud Ciceronem sæpius occurrit. Sed *consensus* diversam significationem habet. Etiam hoc est ingratum, quod non intelligimus, num verba *singulis punctis* pertineant ad *consensum* an ad *colligerem.* —Insequentis periodi ultima sunt *suspicionem jaciebam.* De his primo monendum, Latinos dicere *suspicionem injicere*, non simplici verbo *jacere:* deinde imperfectum tempus adhiberi de actione 1.) sæpius repetita, 2) diutius durante, aut per tantum certe spatium, ut aliud quid, quod adjungitur diserte, intra illud perfici aut accidere potuerit; 3) de re paullo post, quam scriptum fuit, facile mutanda. Nihil horum isti loco convenit. Semel enim et paucis, in præf. p. 44. Wolfius significavit de oratione aliqua sibi suspecta. Neque porro significat hic noster, interim, dum suspicionem injiceret, aliquid factum esse. Denique nec de re h. e. de suspicione sua facile mutanda cogitandum est, quam etiam nunc sibi residere, toto libello declaravit.— Deinceps mirum errorem homo imputat Wolfio, cum dicit, *se ista brevi significatione sibi visum satis dixisse intelligentibus.* Quid enim

dixerat Wolfius? nihil nisi hoc, *majore forsan peritia artis musicæ*, de qua dixerat, *excellere oportere eum, qui aliquando cognoscere velit, num in extremis Orationibus Ciceronis etiam alia quædam lateat, non in senatu dicta, sed in otio scholæ composita.* Ceterum neque oratio quæ esset, neque vitium ullum, aut vitiorum genus aut ullum *νοθείας* signum clare indicavit. Si tam obscura vel potius nulla significatione res pateret, dudum explosa esset oratio pro Marcello.—Deinceps claudicant illa *suo magis.... doceri*, quia ut pugnantia ponuntur, neque tamen pugnant. Ut breviter dicam, quod res est, non videbat auctor, *doceri* absolute, sine casu positum, idem esse, quod *tradi, exponi*, et necessario addendum fuisse *se*. Sed sententia totius periodi vide quantam injuriam faciat humanissimo Wolfio. Intelligentibus aliquid obscure significat, sed ita, ut ipsi verum inveniant: ceteros autem omnes errare æquo animo patitur. Quis ergo illis non indoctis operam suam præstabit, si forte aliquid addiscere aut saltem clarius se edoceri cupiant, ubi et quomodo verum inveniendum sit? et quis rationem habebit imperitæ, sed discendi cupidæ turbæ, si homines ad docendum nati et constituti hoc munus suscipere nolunt?—Sequens periodus tot et tantis vitiis scatet, ut vel sola libellum falsi nominis inscriptione condemnet. Quid? *in hoc* tantum *genere*, in asserendis vel abjudicandis alicui scriptori libris, veritas recte conjiciendo emergit? cur non item in aliis rerum generibus, in quibus est simplicior indagatio veri? Deinde quis est ille, qui post dicitur *assertor?* idemne qui conjecerat? sed inde nascitur inutilis tautologia: an alius quispiam, qui suo ingenio, ut ante dictum erat, verum perquirit? Sed quanti hoc est? Intelligitur per se, inquirendo verum inveniri. Quærendo enim omnia inveniuntur. Quidquid in rerum natura exstat neque sponte se ostendit, perquirendo inveniri debet. Itaque nihil peculiare de *vi veritatis* hic dicitur, et verba *talem v. n. e. veritatis* monti parturienti sunt simillima. Sed hæc ipsa veritas cur *per longum tempus suppressa tandem emergere* dicitur? nonne et *per exiguum tempus*? Sed omnino quantulum hoc est laudis? Ea demum recte prædicetur veritas, quæ nunquam se supprimi patiatur. Ceterum perspicuitatis causa Wolfius dixisset *quamvis per l. t. s. tamen emergat aliquando.* Leves conjecturæ dicuntur *quandoque* concidere. Hoc sive interpretamur *interdum*, sive post *longum tempus*, idem accidit rebus certis et exploratis, ut historia docet multis exemplis. Pro *insita* infirmitate Wolfius diceret *sua*. Nam leves conjecturæ *naturali* potius et *innata* labant infirmitate, quam *insita:* et infirmitatis notio est, quod dicunt, negativa, ut ex re sublatum aliquid intelligatur, quo fieret infirma, nihil autem insitum. Denique verborum fuco absterso quid sententiæ remanet de tota periodo? nihil nisi hoc, obscurum quidem et futile: *Veritas post longum tempus invenitur studio hominum: leves conjecturæ per se concidunt.* Sed ne odiosius omnia persequar, de ultimis tantum versibus aliquid addam. De *extremis Orationibus* dicitur. Quænam sunt illæ? In principio dictum est de *quatuor Orationibus*, et de *quinta quadam.* Omnino tota sententia ipsum auctorem poscit interpretem. Sed malis scriptoribus hoc est commune vitium, ut, quæ sua cogitata ipsi sibi videntur intelligere, ea

utcunque expressa omnibus clara esse credant.—*Sumpsi* pro *sumsi* nunquam, ut opinor, scribit Wolfius, cum *p* inter *m* et *s* aut *t*, ut in *promtus*, *emtus*, et aliis, e vitiosa pronuntiatione indoctorum et barbarorum se ingesserit. Re ipsa idem significat Priscianus L. X., qui euphoniæ causam affert. Vid. Sanctii Minerva IV, 17. ubi et Perizonius statuit, Justiniani fere tempore vitiosam hanc scriptionem invaluisse.—Bellam a pictura metaphoram auctor petierat in *rudibus* et *lineis* et *inchoaveram*; sed turpiter horum oblitus in extremo *disserenda*. Ne somnianti quidem hoc excidisset Wolfio, pro *perficienda*, *polienda*.

Sed satis multa, imo nimis multa lusimus. Nemo enim credere debet, hæc serio a nobis vituperari. Jam ante dixi: sed iterum iterumque dicere et confirmare malo, quam suspicionem relinquere, me severæ reprehensioni simulatæ calumniationis nomen prætendere. Itaque nec in reliqua præfatione nec in animadversionibus quidquam attigi, præter res et sententias auctoritati et præstantiæ hujus orationis oppositas: verba censoris ad censuram vocanda non putavi; in quibus passim non ipse, sed calamus et manus peccavit, ut ad §. 31. "exemplum quo hic usus est Orator, nimirum ut membra paria faciat." Nam defendi omnia posse scio et lubens concedo. Quin etiam insunt in his, quæ quis admiretur et exempli loco proponere possit Latine scribere discentibus, ut scita periodorum forma et rerum dicendarum apta collocatio. Sed, ut ad causam Ciceronis redeam, si et ipse Wolfius sciens volensque orationem ejus excellentem calumniatus est, ejus factum vereor ut judices severi et integri probent. Nam cum nimis feliciter et prorsus ad verum expresserit hominis pro sua sententia acerrime pugnantis contentionem, etiam intelligentioribus injecit scrupulum, qui hanc orationem publicis scholis explicant. Mihi quidem narravit amicus, cum ipsi allatæ essent Wolfii in eam animadversiones, se ancipiti distentum dubitatione, quid ageret, constituere non potuisse: neque enim silentio præteriri posse talis viri dicta, præsertim in cœtu adolescentium non indoctorum nec incuriosorum; neque rursus ad severum et longum vocari examen, quod ea re bona pars temporis absumatur ad alia tractanda constituti: idque sibi eo molestius accidere, quo plura occurrant, in quibus non facillimum sit a viro tanti nominis dissentire. Hujusmodi querelis ut occurrerem, et ut discipulis quondam meis aliisque, quibus et ipse hanc orationem, ut egregium eloquentiæ Tullianæ monumentum, semper commendavi, copiosius judicii mei rationem redderem, Wolfii *animadversiones*, sicut ipse appellat, per hunc commentarium dijudicandas suscepi. Nam ea re feliciter acta, plerisque hoc denique sufficere poterit, ut sciant, orationem pro Marcello jam ita esse defensam, ut de ejus auctoritate dubitari non debeat. Quamquam quid opus est tale institutum aliqua excusatione præmunire? Cuique bonarum litterarum amanti tam debet esse optabile, ut auctoribus sua vindicentur, quam ne illis tribuantur aliena; multo magis autem hoc, ut veræ eloquentiæ et Latinitatis, de qua Wolfius largam disserendi copiam dedit, explorentur notæ. Ac ne ipsi quidem molestum fore spero, se hac opera nostra, si ita contigerit, adjutum esse, ut verum a veri specie,

qua est deceptus, facilius discerneret. Nam illud mihi non arrogo, ut secundum primam conditionem, quam ipse tulit, ad ipsum redarguendum aliquam Ciceronis orationem calumniando perstringam et simili ratione Ciceroni abjudicem. Nempe in fine præfationis hæc scripsit: "Jam si quis forte erit in iis, quos ego de hac quæstione judicare posse putabam, cui perlectus commentarius videatur ipsum Ciceronem calumniari: pro opera mea hoc unum et leve præmium postulo, ut is nobis quam primum Orationes pro Ligario et Deiotaro, vel aliam quamcunque, eadem ratione calumnietur. Ea si displicuerit conditio, velim sibi persuadeant lectores, memet ipsum, exemplo Rossii, non rem seriam agere, sed rectiora edoctum vineta mea cædere, vel hoc totum genus criticarum suspicionum, ne in imperitorum manus veniret, cavillando eludere voluisse."

Quis vero scit, se in eorum esse numero, quos ipse putarit de hac quæstione judicare posse? Quod autem postulabat, ut quam primum alia Ciceronis oratio similibus calumniis exagitaretur, illud tempus vel illa dies, qua eam rem confectam volebat, fortasse jam præteriit. Verum etiamsi res esset integra, et si ego essem in illorum numero, tamen altera conditione uti mallem, quæ ad omnes lectores pertinere videtur, nisi illud me pungeret et vere sollicitum haberet, quod ante narravi. Sed et hoc me male habet, quod tertiam conditionem nullam ponit, neque adeo, quæ prima esse debebat, lectores meliora doceri, concedit. Sed hanc conditionem sine arrogantia, quantum video, mihi ipse ponere possum. Et, ut opinor, viri egregii humanitas id non ægre feret, cum viderit, non contumeliis et maledictis pugnari.

Jam de hac, quam defendendam suscepi, Ciceronis causa in universum quædam monenda sunt. Notum est illud Horatii (A. P. 352.) judicium: *ubi plura nitent in carmine, non ego paucis offendar maculis* etc. Hoc non solum de poëmate, sed etiam de oratione, et de omni scripturæ genere valere oportere, nemo dubitabit. Quare si non plura, sed quam plurima in oratione pro M. Marcello scripta nitent, et in paucissimis verbis reperitur, quod jure reprehendas, multo minus eam, ut Cicerone indignam, damnare debebis. Quodsi porro vix unus et alter est locus, in quo vitium manifesto sit ipsius auctoris, quale §. 6. init. notavimus; et si reliqua omnia profecta sunt ab interpolatore aut a librario, ac ne hæc quidem admodum multa, integer judex vix defensione opus esse putet. Neque vero audiendus est, si quis opponat, cupide sic agi, et facilem esse suppositi scripti, dictionis maxime charactere damnandi, defensionem, si eorum, quæ impostorem arguunt, alia tribuantur librariis, alia glossatoribus. Nam huic orationi nihil præcipui juris postulo: idem tantummodo jus, quod aliis veterum scriptis, ei statuendum esse contendo. At in ceteris Tullii orationibus critici pauca vituperant: in hac quam multa vitia notavit Wolfius! Non minus multa, imo plura etiam in illis vituperare licet, ea quidem ratione, quam vir doctus in hac dijudicanda tenuit, et quam ipse ludo quodam ab initio hujus præfationis expressi: et justi speciminis loco esse potest Appendix de oratione, licet suspecta, pro Q. Ligario. Itaque, ut illuc redeam, in ceteris antiquis scriptoribus, et in hoc ipso

Cicerone quomodo versatur criticorum gravitas? Nonne ubi plurima nitent et auctore, qui ab omnibus creditur, et qui ab antiquissimo tempore creditus est, digna videntur, paucas quasdam maculas aliunde adspersas putant? Atqui per hunc commentarium nos videmur docuisse, quam plurima et prope omnia, quæ censor in oratione pro M. Marcello notavit, Cicerone, qui semper habitus est auctor, reperiri digna. Sequitur ergo, ut maculis, si quæ etiam nunc restant, vel abstersis vel excusatis eam huic auctori suo vindicemus.

Ceterum lectoribus, qui hæc nostra cum illis a Wolfio scriptis contendere volent, hanc fero conditionem, ut, si forte pleraque nostra probarint, de Viri Excellentissimi divino ingenio et exquisita doctrina non minus bene sentiant, quam adhuc senserunt. Quod ut ex animo possint, illud primo cogitent, errores quosdam viris doctis, Wolfii similibus, quodammodo esse honorificos. Cum enim non in simplici litterarum genere versentur, et multa diversarum rerum cogitatione diversorumque scriptorum lectione occupentur, non mirum est, notissimas interdum res, quippe sepositas aliquamdiu et ex animo dimissas, illis videri novas et insolentes, sicuti de forma *res tuæ gestæ* §. 25., et de aliis censori in memoriam suo tempore non rediit. Quid, quod Ernestium erroris habet socium? quem scimus felicissimum fuisse Ciceronis et interpretem et imitatorem. At dicat quispiam, imbecillitatis humanæ memor non debebat ille tanta confidentia elatus hominum doctissimorum et elegantissimorum judicia pro nihilo ducere, neque hoc sibi sumere, ut rem illis exploratam erroris *plane* et *evidenter* convincendi nomine appellaret, et profiteretur, scriptorem sub Ciceronis nomine latentem a se *uno ictu* sic affligendum fuisse, ut posthac nulla spes restitutionis superesset. Sed excusare potest illam, quæ quibusdam videatur, arrogantiam ingeniorum excellentium mos et ratio. Ubi phantasia incaluit, res a se excogitatas interdum tam clara luce animo suo subjiciunt, ut eorum acies præstringatur, neque veriora illa cernant, propter quæ inventa sua stare non possunt. Ego quidem illum animi atque ingenii nervis carere puto, qui nulla de re non Archimedeo radio explorata liquido et confidenter pronuntiare audeat, ac ne sua quidem inventa, nisi timide et dubitanter, commemoret. Et reliquit Wolfius non pauca, ut dubia, modeste significans, se de illis decernere non posse. Fortassis etiam Marklandi exemplum, in cujus verbis diligenter perpendendis et Latine vertendis paullo ante versatus erat, contagione quadam valuit, ut, licet modestior et sui judicii, plusculum sibi videretur arrogare. Quodsi ille plane nihil verum et stabile de vitiis hujus orationis protulisset, tamen e conatu per se jam laudabili hæc illi maneret laus, quod viri docti excitabuntur, ut eo diligentius de κριτηρίοις ejus quærant, et ut ejus præstantiam penitius cognoscant rationibusque justis declarare instituant.

Sed ne a laude magis propria censoris doctissimi discedamus, indefessum ejus et multiplex litterarum studium ad festinationem quandam eum videtur impulisse. Nam et ipse fatetur in præfatione, se tantum *dies aliquot feriarum* operi suo perficiendo impendisse, et res ipsa hoc docet planissime. Quis credat, eum ignorare, quid sit *cupiditas* in

judicando, de qua §. 29. extr. aut comparativum aliquando altiorem gradum obtinere, quam superlativum, de quo §. 33? Illud docetur in lexicis etiam minoribus, hoc in libellis grammaticis puerorum usui scriptis. Quod in his et talibus lapsus est, id partim excusatur supra dictis, partim, ut dicere institueram, ejus ad majora quædam et graviora festinatione. Propter hanc etiam nonnulla obscurius tantum significavit, ut *de editore aliquo ex iis, quos nunc scholæ habeant* §. 33. Num seorsim hæc oratio nuper erat edita, an cum aliis conjunctim? Lubens ego hanc editionem mihi plane ignotam in consilium adhibuissem.

Erunt etiam, qui ejus iniquitatem quandam accusent. Exardescit enim interdum vehementius contra hominem, quem sibi pro Cicerone substitutum finxit, ut si oppositum haberet adversarium, non metuendum illum quidem, sed tamen ob stultam malæ mentis pertinaciam omni modo reprimendum et compescendum. Itaque ei aliena vitia obtrudi facile patitur, quasi ἐν Καρὶ κίνδυνον, ut *dicenda* pro *ducenda*, *intuebitur* pro *tuebitur* §. 28. Eodem pertinet illa velut fastidientis stomachi calumniatio, qua carpuntur multa apte translata et feliciter novata, nonnulla item commode et ad analogiam constructa, quibus interpretes in commentariis non attulerunt similem probati scriptoris locum, adeo ut, qui talis censoris notam velit effugere, is nihil, nisi centones, conficere possit. Rursus si quid horum exemplis ex ipso Cicerone defendi potest, en tibi illa, auctorem certasse cum Cicerone, nimis memorem fuisse loci Tulliani, et similia. Sed et hæc iniquitatis species potest ante dictis purgari. Facile homines εὐφαντασίωτοι eum, quem reprehendere cœperunt, sibi fingunt reluctantem, ita ut non solum cum mortuo, sed etiam cum umbra pugnent, et ejus omnia insectentur odiosius. Accedit, quod quis tacite et hoc cogitare potest, non defuturos esse rerum castigatarum defensores. Hos quasi ante oculos sibi constituit, et cum his sibi rem fore videt non sine aliqua indignatione. Id si accidit censori, habebunt æqui judices, quo verba ejus, si qua duriora sibi excidere passus est, in meliorem partem interpretentur. Hoc ut fieret, optavi, ex quo nonnulla ex ejus animadversionibus accuratius expendere cœpi. Sed valde timui, ne quis asperius causam Ciceronis defenderet. Itaque optavi hoc amplius, ne quis illud munus primo quoque tempore susciperet, quod mihi præreptum doluissem, nisi idem adhibuisset æquitatem et humanitatem viro de bonis litteris optime merito debitam.

Hæc scripseram totumque commentarium confeceram, cum copia mihi facta est novæ editionis orationis tractatæ. Inscribitur illa: *M. Tulli Ciceronis orationem pro M. Marcello νοθείας suspicione, quam nuper injiciebat Frid. Aug. Wolfius v. c. liberare conatus est Olaus Wormius, Prof. et Rector scholæ Hothersnes. Hauniæ*, 1803. Elegantissimi judicii documenta dedit Wormius in disputationibus textui subjectis, mihique non pauca suppeditavit ad commentarium perpoliendum. Veruntamen præstitit tantum id, quod inscriptio habet, nec tamen omni ex parte: non paucas enim censoris castigationes intactas reliquit: atque etiam de iis, quas refutavit, non plane satisfecit. Præterea

consultum maxime opera sua voluit esse popularibus et discipulis suis, quorum in usum non modo in scholiis multa Danice vertit, sed etiam in fine adjecit totius orationis interpretationem Danicam. Ceterum ad laudem ejus accedit Latinitas studiosum Tullii lectorem arguens et vindice Tullianæ orationis digna, et, quæ virtus pluris est, humanitas in redarguendis viri docti erroribus. Eodem tempore, qua Wormiana subsidia mihi obtigerunt, legi in ephemeridibus litterariis Lipss. de *Commentatione exhibente nonnulla ad Wolfianas orationis pro M. Marcello castigationes, auctore Ge. Chr. Im. Kalau, Phil. D. et Lycei Francof. Conr.* 1804. Hanc ut mihi mitteret Clariss. auctor, non frustra petivi. Ex ea, licet brevissima, sicut ex epistola ad calcem adjecta, quædam excerpsi lectoribus, ut spero, valde probata.

Horum propositum quod fuerit, et quatenus illud assecuti sint, partim dixi, partim per se apparet. Mea ratio latius patet. Cum orationis, quam vindicandam et illustrandam suscepi, reprehensio fere omnis nata sit vel e verbis male spectatis et intellectis, vel ex arte non animadversa, cumque superiores etiam interpretes multa præterierint, quibus explicandis bene operam suam posuissent: non Wolfianas tantum castigationes sectatus sum, ut illis dumtaxat dijudicandis bonarum litterarum studiosis prodessem, sed et alia quam plurima accuratius exploravi, ut fieret, quem inscriptio promittit, commentarius plenus. Quid autem sit in hoc genere plenum, paucis ostendam. Hanc plenitudinem non conficiunt omnia omnium interpretum commenta in unum corpus congesta. Partim enim falsa multa, partim futilia aut certe aliena, partim eadem diversis verbis repetita tali colligendi sedulitate exhibentur. Atque etiam sic mancus exsistere potest commentarius. Ergo cum non pueris rudibus, sed adolescentibus Latine i. e. bene scribendo jam institutis et paullum exercitatis talia scribantur, ea copiose oportet exponi, quæ ad sensum verborum per se non cuique perspicuum et ad omnem dictionis virtutem declarandam pertinent. Itaque interpretes superiorum seculorum nonnullos sic adhibui, ut ab illis tradita, quantum in me esset, ex animo dimitterem: atque etiam meliores, ut Manutium, Abramium, Grævium, ita sequendos vidi, ut non ab illis penderem, neque eorum uterer verbis. Aliud res suasit in animadversionibus Wolfii, quia hic non agit verum et justum interpretem, et quia, nisi verba ejus ipsa servata essent, multa malitiose in alienum sensum detorta viderentur. Denique selectio, quæ olim magna ferebatur laude, variarum notarum e diversis interpretum commentariis nunquam vero et integro judicio probari potest, quia in unum corpus coire diversorum corporum membra nequeunt, meliusque multo est eandem sibique convenientem rationem et orationem per unum eundemque commentarium servari. Quam ob rem magis menti quam oculis subjectas in rem meam verti aliorum interpretum sententias.

Textus ipse typis hic repeti commode non potuit. Fuisset enim commentario aut præmittendus aut subjiciendus, quod ad usum parum opportunitatis habuisset. Sed tamen cum prima interpretis cura hæc debeat esse, ut verba certa, quæ putet ab auctore scripta, teneat et commendet, tantum monebo, me recensionem Ernestii ante oculos

habuisse. Si quo igitur loco de verborum integritate nihil dixi, ibi textum ejus ut verum aut Ciceroni maxime convenientem probavi. Sed tota prope oratio particulatim per commentarium exhibetur, ut vix locus relictus sit, in quo non appareat, quid genuinum aut probandum putaverim.

Denique et in externa libri forma, quantum erat meæ facultatis, curavi, ne qua oculi offenderentur, sed multo magis, ne impedirentur difficultate quærendi. Hanc ob causam animadversiones censoris non iisdem versuum spatiis inclusi, sed ita collocavi, ut primo statim conjectu oculorum a reliquis discernerentur. Hac ratione etiam effectum est, ut eas omittere, si quis vellet, commodius posset, atque etiam majori opportunitate comparare cum illis, quæ contra dicuntur, si quis causam totam diligentius cognoscere et dijudicare cuperet.

Hæc quasi extra causam præfanda duxi. Cetera præeunte Wolfio sunt persequenda, e cujus præfatione ordine singula excerpsi, quæ ad institutum pertinent. Nam in refutandis aliorum opinionibus minime probanda est eorum ratio, qui suum sibi ordinem constituunt, ut modo hinc modo illinc aliquid arripiant, in quo copiose se jactent. Facile illi vel casu et oblivione vel difficultatum dissimulatione nonnulla omittunt, in quibus est multum momenti. Ac, ne ab hac oratione discedam, si vel una sententia atque adeo unum verbum inesset Ciceroni auctori plane repugnans, neque id casu aut interpolatione potuisset immigrare, causa nostra esset desperata. Totum igitur libellum Wolfii percensens omnia ordine expendi, nihilque prætermisi, quod ad causam videretur pertinere. Nascitur inde volumen majus, quam pro illustranda tam brevi oratione. Nam, ut Wormius queritur (p. 109), " est in hoc defensoris conditio, quam accusatoris, iniquior, quod, cum hic digito monstrasse et verbo monuisse contentus est, illi ad suspiciones injectas delendas et crimina sparsa diluenda longiore oratione opus est." Sed tamen brevitatem, quam res ferebat, servare studui.

Denique et hoc addam, quod mihi de hac ipsa brevitate cogitanti in mentem venit. Dixerit quispiam, cum duplex fuerit meum consilium, unum refutandi Wolfii, alterum explicandæ justo commentario orationis, non bene hæc duo conjuncta esse; me debuisse alterutrum omittere, aut saltem graviora tantum Wolfiana paucis verbis expressa diluere, ut et commentario sua forma constaret, et justa usuique apta brevitas servaretur. Ad hæc modo dictis prope satis responsum est. Tantum dicam, cum hanc mihi valde probatam rationem sequi vellem, me vidisse, etiamsi litigiosæ disputationis speciem, quantum fieri posset, vitarem, simplicemque commentarii formam tuerer, tamen duce illo viro docto utendum esse, quia nemo tam studiose, quam ille, omnes difficultates et vitia omnia vel ab auctore vel a librario profecta persecutus est. Itaque si illam rationem, h. e. externam simplicis commentarii speciem tenuissem, paullo breviorem, fateor, fecissem, sed ita, ut neque explicata satis neque defensa omni ex parte videretur oratio. Quam ob rem rogo lectores, quibus secus videtur, ne verbosæ disputationis specie offendantur, aut, si vacat, primo Wolfii animad-

versiones legant, ac deinde periculum ipsi faciant aliter instituendi commentarii. Videbunt illi profecto, quam difficile sit, illa, quam demonstravi, ratione sibi satisfacere, nedum aliis, qui eadem ista contra hanc orationem prolata legerint, et quam suspecta fiat optima causa, nisi quis viri docti, qui ea protulit, ipsa vestigia sedulo premat, et eum quasi ducem et defendendæ et explicandæ orationis sequatur.

HYPOTHESES OF MR. BRYANT AND MR. FABER RECONCILED.

Those who read only for information on the origin and antiquity of nations, are too frequently compelled to discontinue their researches in weariness or disgust. The materials which they are bound to consult, if they would arrive at any satisfactory conclusion to their inquiries, are so scattered, so various, and extensive; and the authors who have attempted to guide them through the labyrinth, have embraced hypotheses so contradictory, that he who has no theory to support, is bewildered and embarrassed. Scripture and history, tradition and etymology, the customs of nations and the fictions of romance, are all enlisted into the service of an hypothesis. The learned writer is the astonishment of his contemporaries and the admiration of posterity, till another strong man armed, overthrows his palace, to erect another hypothesis on the same extensive foundation of labor, knowledge, and research. Though successive theories are thus overthrown, materials have been collected, the ground cleared, and difficulties removed; though Bishop Warburton, in the opinion of Mr. Faber, has failed to prove that the mysteries originated in Egypt; though Marsham and Spencer are both wrong in their opinions on the origin of the Jewish ceremonies, and the Pagan idolatry, they are entitled to our gratitude with Bishop Cumberland, Perizonius, Witsius, and many others: all their researches have contributed to demonstrate that the account of Moses is true, and revelation the gift of God.

Among the proposers of theories Mr. Bryant and Mr. Faber are pre-eminent. Mr. Bryant's fame is known to all; Mr. Faber is still our contemporary, and the character and reputation of an individual can seldom be properly appreciated till his labors be completed. But from all that we have heard and seen of Mr. Faber,

we are justified in asserting, that for integrity of character, purity of intention, and extent of research; for learning, for piety, and industry, he has met with few superiors. The history of the future ages can alone decide whether his interpretation of the prophecies of the Apocalypse be correct. Some objections may be urged, as the opinions of the most excellent may vary, against several debateable points, both in his printed Sermons, in his Horæ Mosaicæ, and his late invaluable work on the Origin of Pagan Idolatry; but he has rendered most essential service to the common cause of learning and religion; and he is worthy of our admiration and gratitude.

I have thus expressed my sincere opinion of Mr. Faber, though it be contrary to the customs of the day to offer a tribute of this kind to a stranger. In making some few observations on a part of that great work, which every inquirer into the origin and antiquity of nations will add to his library; I trust Mr. Faber will believe that I am actuated by the same love of truth, which has guided him: I would not wish in the least degree to depreciate the value of his labors, while I freely express my opinion on any of the subjects of his research.

The question under discussion is briefly this. Were there two dispersions of mankind, or one? Mr. Bryant maintains the affirmative: Mr. Faber the negative. I am inclined to the opinion of Mr. Bryant, for the reasons which I shall assign. I could add many arguments to the list, deduced from Heidegger, Witsius, and others, whom Mr. Faber does not appear to have consulted; as they are not once referred to, if I remember right, through the whole of his marginal references.

In maintaining the affirmative of the question, Mr. Bryant asserts that the sons of Noah retired peaceably to their respective habitations; but that the sons of Cush, accompanied by a mixed multitude, violently dispossessed their brethren Asher and Elam of their territory; and settling in Shinar, built the tower of Babel. From this place they were miraculously dispersed, and being eminent in arts and arms, they conquered, and civilised the world, and are to be traced in all quarters of the earth under the names of Cuthim, Scythæ, Ammonians, &c.

Mr. Faber for the negative argues, that the whole assembled sons of Adam apostatised at a very early period; and went together to Shinar: from which spot they were miraculously dispersed.

Both authors agree in supposing that the apostasy from the patriarchal worship, which originated the Pagan idolatry, was the cause of the dispersion at Shinar.

We shall more clearly comprehend the scope of the argument,

by examining the several objections which Mr. Faber produces against Bryant's Theory, with the answers which may be urged in reply. (Vide Origin of Pagan Idolatry, vol. iii. b. 6. p. 359.) After which our best plan will be to consider, with the same impartiality, the objections which may be urged against Mr. Faber.

I shall not insert references to the several passages in Bryant's Analysis, or Faber's Pagan Idolatry; the reader is supposed to have perused them, and to preserve a general recollection of the whole subject, and of the contents of the volumes.

1. All mankind, Mr. Faber observes, must have been collected together because their apostasy was universal: the Pagan idolatry in every country in the known world is the self-same arbitrary system: the remote nations could not have borrowed from each other, neither could the creed of one great people have been imposed by conquest on their brethren: they must therefore have been united in one spot, and this the Scripture assures us was Shinar.

Mr. Bryant, in reply, would have probably reasoned, that this latter assertion appears something like begging the question. Mankind undoubtedly must have been collected together; but they were united for many hundred years at Nachshevan, near the mountain, where the ark rested. At this place the corruption of the patriarchal religion commenced. In the original apostasy were two great sects, known by the names of Brahmanism and Buddhism. Mr. Faber proves most satisfactorily that Buddhism preceded Brahmanism. Might not the first gradual deviation in the form of Buddhism have commenced at Nachshevan; and will not this account for the universality of the same system, without supposing that all mankind were at Shinar? Brahmanism might have commenced at Shinar; and as it would differ at first very little from Buddhism, its progress would be easily enforced by that violence, which Mr. Bryant strenuously contends the Cuthites uniformly attempted, wherever they planted their settlements.

Obj. 2. The plain words of Scripture, says Mr. Faber, assert that all mankind were at Shinar. The whole earth was of one language. How then could the confusion of tongues take place unless all had been there united?

According to Mr. Faber's concession, the remains of one universal language are plainly traceable over the whole earth. Mr. Bryant discovers it everywhere, in the radicals of all languages. This would have been equally the case whether mankind were dispersed from Nachshevan or Shinar. The several nations in the time of Moses were divided by a variety of languages; but the best commentators have supposed it possible that the dialects might have varied gradually. The Rabbis asserted that seventy languages were given at the dispersion. Mr. Faber affirms, from Sir W. Jones,

that all known languages are traceable to three, and these three to one, which may very possibly have become confused by dialects gradually superinduced. Certain it is that the best translators have differed with respect to the meaning of בלל יהוה שפת כל הארץ, Gen. 11. 9. Nor can any argument be fairly built upon that expression. The Cuthites might have taken new dialects with them; or the languages might have been slowly altered from several causes, as languages are changed at present.

Obj. 3. A very plausible objection is next made by Mr. Faber. If, as Mr. Bryant supposes, the Cuthites at Shinar were miraculously panic-stricken by God himself, and compelled to scatter themselves over the earth, how was it possible that they could conquer their brethren wherever they went?

It may very justly be answered, in Mr. Faber's own words, that the institution of the military caste commenced with idolatry at Shinar. Though the apostates were panic-stricken by God, yet it by no means follows that they were inferior to their brethren. They were enterprising, united, and warlike; and would naturally subdue the surrounding people. The conquests mentioned by Bryant, though commenced at an early period, were not completed till many centuries had elapsed.

Obj. 4. If they even conquered, says Mr. Faber, how could they have imposed their religion?

This has been already answered. Brahmanism was but little different at first from Buddhism; there would be much plausibility, and perhaps the appearance of reformation of religion, among the enterprising Cuthites. Mr. Faber attempts to prove that Nimrod most probably represented himself as the expected deliverer, and is still celebrated among the Hindoos as one of their Avatars. If so, the power of the sword was but a secondary means of spreading the innovation. He appealed to their hopes, and to their fears: he might have pretended to divine inspiration as Mahomet, and appealed to the sword as the last means of confirming his pretensions.

Obj. 5. Moses tells us (Gen. 10. 5.) that the nations were dispersed "after their languages;" therefore it has been said, these originated at Babel.

It is replied; Moses wrote to his contemporaries, and described the dispersion with reference to the languages existing at that period.

Obj. 6. The whole earth כל הארץ Gen. 11. 9. signifies all mankind.

It is answered; in many instances it denotes only a large number, as the Cuthites might have been.

Such are some of the arguments which immediately occur to the mind in favor of Mr. Faber against the hypothesis of Mr. Bryant, and such are the replies which might be made: the difficulties attendant on Mr. Faber's hypothesis that there was but one dispersion of mankind are much more serious.

1. Mr. Faber has himself raised the greatest objection to the truth of his hypothesis by adopting the chronology of the Samaritan Pentateuch. He has argued this point with his usual learning and ability, and at great length: and he concludes that the emigration from Armenia in one great body under the influence of Nimrod and the Cuthim took place in the year after the deluge 559; and their dispersion from thence made in the year 630.

Now it is evident, that in proportion to the interval, which elapsed between the deluge and the emigration to Armenia, will be the numbers of mankind. If the interval be short, they will be fewer; if longer, they will be more numerous. Calculators have always found considerable difficulty in attempting to discover the proper data, by which to ascertain the probable numbers of mankind. Father Petree's are too extravagant, Bishop Cumberland makes their number in the 340th year after the flood amount to 3,333 millions; a number almost equal to the estimate of the present inhabitants of the whole world, which Dr. Wallace in his Dissertation on the Numbers of Mankind, reckons at 4000 millions. This calculation must be erroneous, even if the period assigned by Mr. Faber be correct. Leaving this out of the question, let us consider that of Mr. Heming lately published (vide an Inquiry into the Progressive Colonisation of the Earth, and the Origin of Nations, &c. &c. pp. 98, 99.) The result of one inquiry gives us 4,218,750 at the end of 256 years: the result of another, 33,030,144—of another, 75,468,256: pursuing either of his calculations to the 559th year, we should still have many more millions than can be consistent with Mr. Faber's hypothesis. We cannot lose time, if these results be rejected, in examining the calculations of Petavius, Mede, or Shuckford; each of whom considers the dispersion as taking place long before three hundred years had elapsed. Mr. Faber, I believe, is the only author who has fixed the emigration at so late a period. Mr. Whiston fixed it in the year 401, and his calculation has generally been rejected on this very account. Let us adopt another very easy mode of calculation, that the population of the early postdiluvian world doubled itself every twenty years: I think this neither a rash, nor an extravagant supposition, particularly when we consider that the whole earth was before them, and the present discouragements to population had no existence; neither is it irra-

tional to suppose that, as they were commanded to be fruitful, and multiply, and replenish the earth, they would probably be exempted from the plagues, and famine, the influence of climate, and the variety of diseases which affect their unhappy and shortlived offspring. The population of America, without including the addition of the emigrants who daily proceed thither, is said to double itself in that time, in consequence of the quantity of land, and the room afforded to its cultivators. Taking other points, such as the rarity of decrease by deaths at the earlier part of this period, the longevity of the patriarchal heads of families, and the ready sustenance to be procured, into consideration, this calculation is certainly not overrated; nor can I anticipate an objection.

From the deluge then to the emigration from Armenia, Mr. Faber computes 559 years. When the ark rested, the whole family of man consisted of eight persons: if according to the hypothesis these were doubled every twenty years till the period in question, the increase will be 1,073,741,824 persons.

I am unwilling to suppose too much. Let us take only the half of this number, 536,370,912 for the amount of mankind at their emigration, and we shall be so staggered with the difficulty, that I think it will be impossible to receive Mr. Faber's hypothesis.

According to Mr. Faber, all the sons of Noah must have remained near the original settlement of their father, in the Gordiæan Mountains, till Nimrod became their chief, and led them to Shinar.

The first and chief objection to Mr. Faber's hypothesis is, the apparent impossibility that upwards of five hundred millions of men could be united in one body before the establishment of an effective government.

Supposing that they had not gradually begun to disperse before this period, is it probable that the several sons of the three patriarchs, who presided over the families of their own descendants, as king and priest, according to the patriarchal system, would submit to the influence of their equal and kinsman, whatever were the plausibility of his pretensions, and travel with him to Shinar.

If the whole body had thus submitted, and begun their journey to the plains of Shinar; following, as Mr. Faber, Mr. Penn, Mr. Bryant, and others unanimously affirm, the course of the Euphrates; how could they procure provisions and habitations on their journey?

Setting aside even the hypothesis that their numbers would amount to five hundred millions, and substituting one hundred millions, the difficulty still remains.

But if we embrace Mr. Bryant's opinion, that the Cuthites only were engaged in the enterprise at Shinar: if their numbers amounted at first to five or ten millions of warlike, desperate adventurers: if they remained, as Mr. Faber suggests, from the year P. D. 559 to 630, till their numbers were increased, and their power concentrated; if when thus enlarged and strengthened, they gradually usurped upon their peaceable brethren, and by their united violence, priestcraft, and stratagem, unavoidably succeeded in conquering them, the whole difficulty with regard to number vanishes: and I cannot but think the whole hypothesis of the dispersion made consistent with reason, scripture, and history.

To the objection that when the Cuthites were dispersed they were panic-stricken, and therefore unable to conquer; an answer has already been made.

I have replied also to the objection arising from the improbability that the Cuthites should impose a new religion on the vanquished. The idolatry of Nimrod would not materially differ from the corruptions of the patriarchal religion.

The calculation of the numbers of mankind at the dispersion, which is given above, is confirmed by the consideration of the numbers which have been supposed to live in the age of Augustus. I have somewhere seen an estimate which made them at that time amount to four thousand millions. It is calculated that the united influence of disease, luxury, war, &c. &c. permits the doubling of the aggregate population of the world every four or five hundred years. At the period in question the lives of men were shortened, the effects of war had begun; and as the heads of families were ambitious, we may naturally suppose that other vices had crept in, and luxury and disease contributed to prevent their former rapidity of increase.

If at the time of the dispersion, therefore, in the year 559, they amounted to 500 millions, at the end of the fifteen hundred years following, that is, about the period of the Roman greatness, they would have amounted to four thousand millions. These calculations cannot of course be accurate; but I think they are sufficient to show the real weight of that objection to Mr. Faber's theory, which arises from the probable numbers of mankind.

2. Mr. Bryant has satisfactorily proved, that wherever the dispersed Cuthites wandered, they uniformly found inhabitants in the country. Whence came these Aborigines?

3. It seems to have been the general belief of the Jews, that the dispersion was divinely appointed with reference to the children of Israel. This opinion is confirmed by Scripture, and learnedly defended by Mr. Faber. The heads of the three great families must have known their destination. Is it probable that the apostasy would have been so universal, that every patriarchal chieftain of the

three branches, should have submitted to the influence of their Cuthite brethren: resigning their own authority, as princes, priests, and prophets, and despising the command of their fathers, with whom they had lived near Ararat?

4. Have we any reason to believe that God has ever left the world without witnesses to his truth? has the visible church ever ceased to exist? According to Mr. Faber's theory, mankind must have been entirely devoid of religion from the apostasy at Shinar till the call of Abraham. It seems, on the contrary, that idolatry, though extensive, was never universal. When the Israelites advanced to the holy land, the terror of them, says the Scripture, was upon all the nations. Mr. Faber, in his Horæ Mosaicæ, beautifully illustrates this passage: the surrounding idolaters, he proves, were aware that the land of Canaan was the inheritance appointed to the children of Israel from the very beginning. If they had not forgotten the commands of God, and the plans of his providence, they could not have forgotten the revelation He had made to their father Noah: and if so, the corruption could not have been universal.

5. Wherever the Israelites proceeded, the bordering nations appear to have been in some measure acquainted with the true God. Jethro was priest of Jehovah in Midian, before the Exodus; Job was contemporary with Amram; Heber the Kenite is supposed to have been a proselyte; Abimelek king of Egypt venerated Jehovah; Balaam, as Mr. Faber ingeniously proves in the Horæ Mosaicæ, was the last prophet of God under the patriarchal dispensation. If at this comparatively late period so much knowledge of the true God was preserved, is it not unreasonable to believe that idolatry was absolutely universal at the earlier period of the dispersion at Shinar?

It may be urged that the preaching of Abraham had informed these nations:—Abraham undoubtedly was well known to them; his journey from Ur of the Chaldees through the land of Shinar; and through Carchemish to Charan; from Charan through the territory of Aram, and the north of Syria, through the whole extent of Canaan to Egypt; from thence to the country of Sodom and Gomorrah, supposing him everywhere preaching against idolatry, as tradition asserts he did; all this must have certainly produced a great effect upon the several nations; and the effect of his instructions may very possibly have continued till the period of the Exodus. This very supposition, however, strengthens the argument against Mr. Faber's hypothesis: if the teaching, the mere teaching and example of one man could have produced a permanent effect among the idolatrous nations for nearly five hundred years; surely the deliverance from the deluge, the teaching of Noah, the visible appearance of the Shechinah at the great sacrifice offered

upon their escape from the ark, and the perpetual influence of prophecy, remaining among, and exerted by, the heads of the patriarchal tribes for more than three hundred years after the deluge, would have been sufficient to preserve some remembrance of the true God among mankind till the æra of the dispersion. The call of Abraham and his subsequent journey, were wonderful events; but those which I have enumerated were not less wonderful: and were equally capable of compelling astonishment, and preserving the fear of Jehovah among the early postdiluvians. It is not probable therefore that the apostasy was universal; and if so, Mr. Faber's hypothesis is no longer tenable.

6. If we could ascertain who Melchizedek really was, much light would be thrown on this question. Both Witsius and Heidegger discuss the point, but neither of them satisfactorily. Mr. Faber believes him to be an incarnation of the Son of God; but I do not think he has proved the position. The general opinion is that he was either Shem, or a son of Peleg, or a patriarchal prince, and priest of the town of Salem. If the latter opinion be correct, the apostasy could not have been universal.

7. Accumulative evidence is not decisive, unless additional arguments are adduced on the controverted questions by the successive authors; or I could mention many who have supported the hypothesis of a double dispersion, before Mr. Bryant: Marsham, Sheringham, Sulpitius Severus, (Heid. Exerc. 21. § 1.) and others, into whose inquiries I have no time to examine. Plerique veteres, (says Heidegger, Exerc. 22. § 9.) opinati sunt, omnino Noe filiis suis orbem divisisse, antea quam in campum Senaar proficiscerentur, &c.

8. Many authors have asserted that neither Shem, (who died before the dispersion, according to Mr. Faber,) nor his family were engaged in the building of the tower. Among these are Eutychius Alexandrinus, Glycas, quoted by Epiphanius, and Constantine Manasses. (Vide Heid. Exerc. 21. § 5.). If these authorities have any weight, the apostasy was not universal.

9. Mr. Faber contends with great justice that the institution of castes was once universal; and that the institution itself implies conquest. Does not this opinion rather confirm Mr. Bryant's theory, that the Cuthites conquered their brethren and imposed the dominion of the military tribe which very possibly, as Mr. F. asserts, originated at Shinar?

10. Buddhism seems to have differed very little from Patriarchism, when the innovations gradually commenced. The Jews interpret the expression נעשה שם by, let us make an idol or set up a God. The word does not merely signify token, tower, &c. &c. If they are right in this interpretation, and the image of the

great Father was erected at Babel for the first time, we may be certain that this was the origin of Brahmanism; and the idolators intruded alike on the worshippers of the true God, and the speculating Buddhists. But the apostasy could not in that case be universal.

11. Can we suppose it possible that there were no chiefs of the Shemite or Japhetic families to resist the march to Shinar? If we adopt Mr. Bryant's theory, and dispose of these to their respective settlements, no interruption would have been given to the Hamite apostates, and the difficulty vanishes.

12. Though Mr. Faber has collected many arguments on the phrase in Gen. 11. 5. "the children of men," and attempts to prove that the inhabitants of the whole world are meant; I think as the expression in other passages denotes the wicked, in opposition to the good, so it is to be understood in this place. The first verse in that chapter is a separate paragraph. The pronoun *they*, is to be referred to the sons of men in the 5th verse, as no other nominative is given; the children of men therefore are considered as distinct from the rest of the world, instead of including them. The words may be thus paraphrased.

V. 1. One language was common to all the descendants of Noah, who had retired to their several settlements.

2. And it came to pass, as those who had openly abandoned the worship of Jehovah journeyed from the East; to which they had been directed by the command of God, but which they left to intrude upon their brethren; that they came to the plain of Shinar, following the course of the Euphrates. (Vide Faber, and the criticism in the note on the origin of the name Euphrates.)

Then follows the narrative of the confusion of tongues; and it is very possible that the several languages and dialects which commenced at Shinar, would supersede the original language, in every part of the world; leaving only the radicals, which in all countries are the same. If this interpretation of the expression, "the children of men," be correct, Mr. Bryant's hypothesis is more entitled to our favorable reception than Mr. Faber's.

13. An objection is raised to Mr. Bryant's theory from the circumstance of Abraham's successful resistance to Chedorlaomer. It is argued that the Cuthites could not have been so powerful if Abraham with only 318 men could have conquered a victorious army. I should answer this difficulty by suggesting, that it is very possible Abraham was miraculously enabled to conquer the five kings; to prove the superiority of the power of Jehovah above the idols, so lately set up in Chaldea.

14. Tradition is not to be depended upon, unless it is supported by other authority. I shall not therefore insist on the tradition men-

tioned by Epiphanius, that the earth was divided by lot among the sons of Noah; βαλόντα τοὺς κλήρους ἐν Ῥινοκορούροις: the existence of such a tradition proves that Mr. Faber's opinion was not universally that of antiquity: Mr. Bryant has some curious remarks on this passage.

15. The last objection I shall mention to Mr. Faber's hypothesis is derived from the similarity between the Patriarchal, the Levitical, and the Egyptian modes of worship. Mr. Faber has most satisfactorily proved that it was not probable one nation would borrrow its religion from another. Neither the Jews, as many have suggested, are likely to have borrowed from the Egyptians, nor the Egyptians from the Jews, whom they hated and despised. Witsius in his Egyptiaca has shown the singular resemblance which existed between the Egyptian and Jewish ceremonies. It seems probable from his account, that the Levitical dispensation was a revival only of the Patriarchal, but with new laws, suited to the object of their Divine Lawgiver, and the existing circumstances of the chosen people. If the Egyptians therefore derived their religion from the common source of revelation, which appears likely from its similarity to Judaism, they must have derived it when it was in a state of purity, and not when it was already corrupted: that is, the ancient Misraim, who were favorable to the Jews, who treated with Abraham and Isaac, when Abimelek was their king, who received Jacob and his family with kindness, and submitted to the government of Joseph, preserved the ancient Patriarchal religion for many ages in its purity, and had most probably, if Bryant's theory be correct, occupied the territory originally assigned them. This happy state of things was altered by the Hucsos, the Palli, or Shepherd-kings, who introduced the idolatry from Shinar. We have no evidence that the worship of the Bull was introduced into Egypt in the days of Joseph; if the original religion of the Misraim had been altered, it must have merely been an incipient Buddhism: but at the time of the Exodus, the murrain, which affected the cattle, is ably represented by Mr. Bryant, in his treatise on the Plagues of Egypt, to be a severe punishment on the nation for their worship of the Bull. During the interval between the death of Joseph and the legation of Moses, a new king arose who knew not Joseph; the Shepherd-kings had resumed their dominion, though they had been formerly expelled, and introduced Brahmanism, and most probably built the pyramids to confirm and perpetuate their dominion.

Such are some of the objections to Mr. Faber's hypothesis: the conclusions to which I have myself come, after a careful perusal of the works of the great authors in question, and many

of those quoted or referred to by Faber and Bryant, appear to me likely to reconcile their contending theories.

Every reasonable hypothesis, says Mr. Faber, quoting from Warburton, should be founded on a fact. No observation can be more just. But the fact must be well ascertained, and, if possible, indisputable. Mr. Faber's extensive and beautifully supported theory is founded on the assumption, that all mankind were united in one spot, the plain of Shinar. Mr. Bryant's theory in reality is founded on the same fact, that all mankind were originally assembled in one place, but that place he supposes to have been Nachshevan. Both authors agree in believing the same circumstance, differing only as to the place. If we adopt Mr. Bryant's theory, that mankind continued near the mountain where the ark rested, until their increasing numbers compelled emigration: and if on this foundation we build Mr. Faber's hypothesis, that Buddhism preceded Brahmanism, that Buddhism was probably the first deviation from Patriarchism, that the institution of castes was coeval with the total apostasy at Shinar, originating among, and supported by the sword and influence of, the Cuthites; if we believe both as Mr. Faber and Mr. Bryant agree, that fierce and cruel wars took place at the time of the dispersion from Shinar, and that all the colonies of mankind, whether they proceeded from the one, or the other controverted central station, took with them memorials of the deluge, and emblems of the ark, which were perverted in after times to superstitious uses, together with all the elements of their future idolatrous worship; we shall then have a connected and intelligible hypothesis: Mr. Faber's system will be deducible from Mr. Bryant's premises, both authors will be reconciled, and by far the greater part of the difficulties, which perplex the unbiassed pursuit of information, immediately vanish.

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KING OF SAXONY'S JUBILEE,

SEPTEMBER, 1818.

THE Jubilee of the King of Saxony, on which he completed the fiftieth year of his reign, was, last September, celebrated with extraordinary enthusiasm by all his subjects, to whom the aged and revered monarch has become still more endeared from the fortitude and resignation with which he bears his misfortunes. The festivities were particularly grand and impressive in the two cities of Dresden and Leipzig, where, among many other foreigners, at least a hundred Englishmen witnessed them. Upwards of two hundred poems, in various dialects, were composed on the occasion, and several in the Latin language. Of the latter, two attracted more than usual notice: one from the pen of the celebrated Professor *Hermann*, which was presented to the King by four deputies from the University of Leipzig; and the other, composed by that eminent antiquarian, Professor *Bottiger* of Dresden, which, being written on the model of Horace's Carmen Seculare, was set to music by Morlachi, first composer to the King, and performed in one of the churches of Dresden, by a numerous orchestra, and in the presence of the royal family. We have been induced both by the merit of the two poems, and the fame of their authors, to admit them into our publication. It will be observed, that *Hermann*, in some very spirited and pointed passages, alludes to the cruel, unprincipled, and unjustifiable dismemberment of that once happy country, or rather the robbery of its better half from his sovereign. The coincidence of these masterly passages with the popular feeling, we are assured by a correspondent, produced so extraordinary a sensation among the

Saxons, that most of the classical scholars, who in that country are by no means unfrequent, instantly caught, and impressed them on their memories; and some considerable time must elapse, before they can be erased from them. The *Orations* delivered on the occasion will be inserted in the next No.

FRIDERICO AUGUSTO

REGI IN SOLEMNIBUS REGNI SEMISÆCULARIBUS

D. XX. SEPT. A. CIↃIↃCCCXVIII.

ACADEMIA LIPSIENSIS.

NUNC insolentes carminibus modos,
O magna passi, discite, Saxones,
Aptare, mutatisque chordis
Lætificam celebrate lucem.

Non ulla nobis candidior dies
Emersit undis Tethyos, aut magis
Beavit exoptata multis
Cum precibus populum fidelem,

Finire lustrum quem decimum favens
Fortuna sivit non sine numine
Ab optimi REGIS cupitis
Auspiciis initoque regno.

Iam serta templis addere, iam decet
Aras ad omnes et populum et patres
Sincera gratantes dicare
Vota, pii monimentum amoris.

Iam fas puellarum ac iuvenum choros
Versare gyris mobilibus pedem,
Donec redux Aurora pellet
Noctis equos nimium fugaces.

Tuque, o Thyoneu, lætitiæ dator,
Adsis, virenti tempora pampino
Cinctus, resignatumque largis
Funde cadis veterem liquorem.

Tu pectus imples igne sacro, pater :
Tu verba monstras promere libera :
Tu das amicam oblivionem,
Thyrsiger, uberius remiscens

Crateras : est quum non meminisse quid
Conducit, et quæ facta semel retro
Flecti negatum, corrigenda
Linquere post alio sub astro.

Adsis, precamur, dulceque porrigas
Solamen, ut qua mente decet sacram
Lucem colamus, quique in imis
Vivit amor residens medullis,

Grato rependat pectore debitum
Hvic, qui iuventam dum viridem dabat
Ætas, decoram quum senecta
Canitiem tulit, usque constans,

Verusque dicti, et propositi tenax,
Iustusque, sanctusque, et reverens Dei,
Et mitis, et clemens, et æquus,
Res populi patriæque rexit ;

Quidquid secundis, quidquid et asperis
Fortuna rebus perfida luderet,
Non degener magnorum avorum,
Debiliorve animo repertus.

Nil est, benignus quod populis Deus
Donare maius rege bono queat,
Cui mens paterni plena amoris
Et sapiens, et amica recti,

Quid prosit illis, quos sibi creditos
Sceptro tuetur, pervigili videt
Cura, neque amittit peritas
Temporibus dubiis habenas.

Non ille multo sanguine fortium
Emptam laborat quærere lauream,
Nec gaudet indefessus urbes
Arvaque finitimis adempta

Iunxisse regno, scilicet omnium,
Quascumque sacro lumine sol videt,
Si regnet orarum, haud futurus
Nobilior meliorve civis

Illic, ubi omnes, summus et infimus,
Vt cuique filum ruperit Atropos,
Æquantur, et iudex severa
Fronte sedet taciturnus umbris,

In purpuratos præcipue gravis
Vindex tyrannos, si quis inutilis
Turpive ludo segnis ævum aut
Sævitia metuendus egit.

O Rex, Tuorum perpetuum decus
Certumque sidus, Te generosius
Enisa virtus, Te perenni
Segregat his pietas corona.

Tv, quæ vetustis, quæque recentibus
Inflicta bellis vulnera sensimus,
Sanare nec duram parasti,
Nec dubiam sapiens medelam ;

Tv pacis almæ muneribus frui
Permittis, et non imminuis gravi
Censu, quod ab duro labore
Reddit ager tenuis colono ;

Per Te moratorum osor ab ultimis
Mercator oris Hesperias vehens
Commutat Eoasque merces
Plurimus, emporiisque acervat.

Vnde et, remotis obiicibus, lubens
Intravit urbes Copia, libero
Cornu refundens, quidquid orbis
Gignit opum variatus horis.

Idem eruditos erigis artium
Cultus, et insignem ingenio virum
Turba levi secernis, ipse
Pieridum bene notus hortis.

Quo fonte mentes fervidior rigat
Septos cupido rumpere tramites,
Famæque cuncto dictus orbe,
Indolis ingenuo lepore

Saxo renidet gloria gentium
Germanicarum et præcipuum decus,
Ipsæ relicto quem sequutæ
Vmbrifero Helicone Musæ

Iunxere sedem perpetuam, et sacro
Nunc ore certant incolumem Tuam,
O Rex, fidem, præsensque longos
Dicere præsidium per annos,

"Salve," canentes, "optime principum,
Qui Iustus omni, qui Patriæ pater
Vocandus ævo, per minorum
Nobilis historias ferere.

Te, qui gubernat res hominum Deus
Fidis, precamur, Saxonibus Tuis
Præesse det seros in annos
Nestorea validum senecta.

Nestor quoque annis ac sapientia
Vicisse claret Graiugenum duces:
Sed sortis haud expers iniquæ,
Antilocho doluit peremto.

Quod si nitentes iam brevior Tua
Per regna fluctus Albis agit pater,
Vel terminos mœstæ refixos
Salaides gemuere nymphæ;

Illique multi, sæva necessitas
Quos separavit civibus a Tuis,
Quondam Tuos, si lacrimantes
Lene Tuum meminere regnum:

At librat æqua dissimiles Deus
In lance sortes, huic cumulans opes,
Illum volens virtute celsum
Spernere res hominum caducas.

Non regna regem, nec faciunt opes:
Rex est, sub alto pectore regia
Cui mens, secundis non abutens,
Nec trepidis timefacta rebus,

Quæ sint saluti civibus, unice
Gestit paravisse: hunc sua nobilem
Miratur ætas; hunc superstes
Gloria post obitum sequetur."

CARMEN SÆCULARE

AD EXEMPLAR CARMINIS HORATIANI COMPOSITUM, ADDITO PROŒMIO ET EPODO E PSALMIS DAVIDICIS.

I. PROŒMIUM.

HYMNUS E PSALMO CENTESIMO.

Adite sancta limina.—
  Ille noster est Deus,
Noster parens et conditor.—
  Ad fores ergo illius
Adite læti, gratias
  Agite; festis laudibus
Benignitatem pangite—
  Prædicate ceteris
Regis salutem gentibus!—
  Nam benignitas Dei,
Qui Regium firmat thronum,
  Clausa nullo est termino.—
Et firma stat Dei fides
  Posterorum in posteris
In sempiterna secula.

II. CARMEN SÆCULARE.

Alme Sol, curru nitido diem qui
Promis et celas, aliusque et idem
Nasceris, possis nihil hoc videre
  Pulchrius ortu!

Quinquies denos remeans per annos,
Phœbe, tu Augusti Friderici amorem
Splendide effusum populi in salutem
  Cernis eundem.

Saxonum rebus Superi fauentes,
Cura si vobis pietatis ulla est,
Saxonum Regi bona iam peractis
  Iungite fata.

Iubila et voces populi precantis
Audiat numen, pia vota scribat
Parca non fallax adamante, laudent
  Postera sæcla.

Si Deus nostras videt æquus aras,
Regiam stirpem, pietate fultam,
Sospitet semper, bona det renascens
Sæcula Phœnix.

Det probos mores docili iuventæ,
Det senectuti placidæ quietem,
Regis exemplo et pietate mentes
Impleat omnes,

Augeat prolem numero carentem
Per vias urbis bona Pax beatæ,
Læta ceu campis riguis per imbrem
Gramina surgunt.

Sic Fides verax et Honos Pudorque
Omnibus lætos aperire vultus
Audeat, ditetque beata pleno
Copia cornu.

Rex, velut pupillam oculi tenellam,
Te Deus seruet, fremitus minaces
Hostium frangat, faciatque ab omni
Parte beatum.

Serus in cœlum redeas, diuque
Saxonum rebus moderator adsis,
Hic ames dici Pater atque Princeps
Alterum in æuum.

III. EPODOS.

E PSALMO CXXIX.

Iure dicat grex bonorum: mille me molestiis
Liberauit numen æquum, mille me beans bonis.—
Qui Sionis non amico spectat arces lumine,
Vota semper vana volvat, spes inanes nutriat!

E PSALM. CXLVIII.

Laudate Dominum cœlitum
Chori beati, qui procul
Contagio mortalium
Templa ætheris tuemini,

Laudate Dominum, quos sibi
Adesse iussit angelos,
Laudate Dominum exercitus
Parere promti iussibus.—

Reges et orbis præsides
Et nationes liberæ,
Et qui sedetis iudices
Laudate Dominum cantibus.—

Et vos, iuventa florea,
Læti puelli et virgines,
Senesque vitæ in ultimo
Jamiam exituri limine,

Laudate Dominum! numini
Sit eius uni gloria,
Regumque regem et principem
Extollant nostra iubila.

NOTÆ ET CURÆ SEQUENTES IN ARATI DIOSEMEA,

a TH. FORSTER, F.L.S.

No. IV.—[*Continued from No. XXXIV. p.* 26.]

Καὶ διὰ νύκτα μέλαιναν ὅτ' ἀστέρες ἀΐσσωσι

194. De prognosticis ventorum ex stellis discurrentibus agit.—Item quum crebro stellæ præcipites ruunt atram per noctem, a tergo vero tractus subalbescant; accipito per illas ventum eadem via venientem. Sin autem aliæ contrario ruunt ex aliis partibus in alias, tunc omnivarios ventos expecta: qui maxime confusi (tractus) sunt, confusa item observando hominibus spirant. Prognosticum hoc ex Theophrasto sumtum est, *ὅθεν ἂν ἀστέρες διάττωσι πολλοὶ ἄνεμον ἐντεῦθεν ἐὰν δὲ πανταχόθεν, ὁμοίως πολλὰ πνεύματα σημαίνουσι.* [Theoph. Sign. vent.] Ptolemæus Tetrabib. ex paraph. Procl. ut Buhle memorat: *Οἱ δὲ δρόμοι τῶν ἀστέρων, καὶ δὲ ἀκοντισμοὶ, εἰ μὲν ἀπὸ ἑνὸς ἐγένοντο μέρους ἐξ ἐκείνου τοῦ μέρους κίνησιν ἀνέμου δηλοῦσιν· εἰ δὲ ἐξ ἀνιαντίων μερῶν παντοίους χειμῶνας ἔσεσθαι, προδηλοῦσιν καὶ μεχρι βροντῶν, καὶ ἀστραπῶν, καὶ τῶν τοιούτων.* [Ptol. Tetrabibil. ex paraph. Procl. ii. 14. Et Geopon. e Dionysio. *Ἀστέρες διαπίπτοντες ὅπου τρέπονται ἐκεῖ χρὴ τὸ πνεῦμα προσδέχεσθαι.* [Geop. e Dionys. i. 11. citat Buhle, edit. Arat. 1793.]

Quod Virgilius elegantissimis versibus ornavit in Geor. libro primo,

" Sæpe etiam stellas vento impendente videbis
Præcipites cœlo labi noctisque per umbram
Flammarum longos a tergo albescere tractus."

[Virg. Geor. i. 367.]

Lucanus in Pharsalia quum agit de commoto in mari vento non modo sidera cadere, sed etiam fixas polo stellas moveri incipiente flamine dicit, veterum more astronomica cum meteorologicis confundens.

" Hæc fatus solvensque ratem dat carbasa ventis,
Ad quorum motus non solum lapsa per altum
Aëra dispersos traxere cadentia sulcos
Sidera; sed summis etiam quæ fixa tenentur

Ταρφέα, τοὶ δ' ὄπιθεν ῥυμοὶ ὑπολευκαίνωνται, 195

Astra polis sunt visa quati: niger inficit horror
Terga maris: longo per multa volumina tractu
Æstuat unda minax; flatusque incerta futuri.
Turbida testantur conceptos æquora ventos."
[Lucan. Phars. v. 560.]

Apud Plinium ita scriptum est: "Si volitare plures stellæ videbuntur, quo ferantur albescentes ventos ex his partibus nunciabunt." [Plin. Hist. Nat. xviii. 35.]

Et in secundo libro:

"Fleri videntur et discursus stellarum numquam temere ut non ex ea parte truces venti oriantur. Existunt stellæ in mari terraque." [Plin. Hist. Nat. ii. 37.]

Politianus teste Cerda scribit.

"Annotat et cœli faciem; num stella sereno
Æthere lapsa cadat, rapidi prænuncia Cauri."
[Politian. in Rust. cit. Cerda, Virg. p. 161.]

Seneca, in Hippolyto,

"Ocyor cursum rapiente flamma
Stella cum ventis agitata longos
Porrigit ignes."
[Senec. Hippol.]

Quæ supra scripta sunt, ad prognostica e stellis cadentibus respiciunt; si plura loca de his meteoris conferre velis, vide quæ sequuntur. Omni ævo ab hominibus notata invenies.

Homerus in Iliade quarto Minervæ e cœlo descensum sideris lapsui assimulat.

Ὡς εἰπὼν ὥτρυνε πάρος μεμαυῖαν Ἀθήνην,
Βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα,
Οἷον δ' ἀστέρα ἧκε Κρόνου πάϊς ἀγκυλομήτεω,
Η ναύτῃσι τέρας, ἢε στρατῷ εὐρείῃ λαῶν,
Λαμπρὸν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἵενται·
Τῷ εἰκυῖ' ἥϊξεν ἐπὶ χθόνα Πάλλας Ἀθήνη,
Κάδδ' ἔθορ' ἐς μέσσον. Θάμβος δ' ἔχεν εἰσορόωντας
Τρῶάς θ' ἱπποδάμους, καὶ ἐϋκνήμιδας Ἀχαιούς.
[Homer. Il. Δ. 80.]

Lucretius in secundo de Rerum Natura libro ambigua descriptione de his meteoris tractat:

"Sic igitur debent flammæ quoque posse per auras
Aëris expressæ sursum succedere, quamquam
Pondera quantum in se est deorsum deducere pugnant;
Nocturnasque faces cœli sublime volantes
Nonne vides longos flammarum ducere tractus
In quascunque dedit parteis natura meatum?"
[Lucret. Rer. Nat. ii. 208.]

Faces cœli majora meteora fortasse intelligendæ sunt; quæ rarius occurrunt. Nonnulli hanc interpretationem amplexi ad minora, quæ stellæ discurrentes dicuntur, hunc subjunctum versum referunt.

"Non cadere in terram stellas et sidera cernis?"
[Lucret. Rer. Nat. ii. 209.]

Quem explicant e Virgilii Æneidos libro secundo:

"——Et jam nox humida cœlo
Præcipitat, suadentque cadentia sidera somnos."
[Virg. Æneid. ii. 9.]

Sed ambo plane ad constellationum seu siderum vesperi oriuntium matutinos occasus respiciunt.

In libro Rer. Nat. quinto, faces cœli cum flammis volantibus confert:

"Luna dies et nox, et noctis signa severa
Noctivagæque faces cœli, flammæque volantes
Nubila, ros, imbres, nix, venti, fulmina, grando,
Et rapidi fremitus, et murmura magna minarum."
[Lucret. Rer. Nat. v. 1193.]

De hisce meteoris diversissime veteres opinati sunt. Artemidorus ait: *καταπίπτοντες ἐπὶ τὴν γῆν οἱ ἀστέρες.* [Artemid. ii. 38 citat Cerda Virg. p. 262.] Vetat Aristoteles qui meteorum hujus generis caussas declarat esse exhalationes e terra surgentes et alto

Δειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο
Πνεύματος· εἰ δέ κεν ἄλλοι ἐναντίον ἀΐσσωσιν,
Ἄλλοις ἐξ ἄλλων μερέων, τότε δὴ πεφύλαξο
Παντοίων ἀνέμων, οἵτ' ἄκριτοί εἰσι μάλιστα,
Ἄκριτα δὲ πνείουσιν, ἐπ' ἀνδράσι τεκμήρασθαι. 200
Αὐτὰρ ὅτ' ἐξ εὔροιο καὶ ἐκ νότου ἀστράπτῃσιν,

æthere ignitas, *πάντων δὲ τούτων αἴτιον ὡς μὲν ὕλη ἡ ἀναθυμίασις*: [Arist. Meteor. i. 4.] ea infra Lunam (nostra atmosphera) existere asserat. *Πάντα δὲ κάτω σελήνης τοῦτα γίνηται*, &c. [Ibid.] Plinius confusè ex stellis ipsis nimio alimento repletis effectum ducit. "Illa nimio alimento tracti humeris igneam vim abundantia reddunt, cum decidere redduntur, ut apud nos quoque id, luminibus accensis liquore olei notamus accidere." [Plin. Hist. Nat. i. 8.] Sed ex iis qui de cœlo scripserunt Aristoteles fastidiosissima ambage hæc meteora circumgressus est, cf. Excurs. ad h. l.

Ovidius inter metamorphosea, cum Phætonta e solis curru labentem cadenti stellæ comparat; tum stellas re vera non cadere dicit; sed loca sua in cœlo rapido cursu transmutare,

" At Phaethon rutilos flamma populante capillos
Volvitur in præceps, longoque per aëra tractu
Fertur; ut interdum de cœlo stella sereno
Etsi non cecidit, potuit cecidisse videri."
[Ovid. Metamorph. ii. 322.]

Diversis doctorum opinionibus observationem addam; ex his meteoris, quæ frequentius occurrunt, tres species notavi. Una, et ea est frequentissima, stellæ simillima est, rapido et rectilineo motu cadere videtur, nec ullum post se tractum facit; secunda majore luce nitet, sæpe curvilineo cursu eat, et videtur frequentius in æstate. Tertia species albescentem tractum in cœlo post se facit, hæc post pluviam sæpe occurrit, et venti certissimum signum est, est Excursum de his.

201—205. At quum ex curo et ex austro fulgurat; tum etiam e zephyro et interdum a borea, omnis nauta in pelago hinc certe timuerit, velim ne ipsum partim tenet pelagus, partim e Jove pluvia—Sensus est: cum ex diversis cœli partibus fulgurat, tum densissimus imber cadere solet. Hoc ipse numquam observavi, neque, si verum sit, caussa videatur nisi hæc; quod scilicet in tempestatibus cum fulgurat pluribus e partibus, cœlum plurimis nubibus fulgurantibus necesse circumsessum sit; quæ denuo in unum magnum nimbum congestæ largos imbres effundunt; ut expressit Lucretius, qui Electricitatis inscius hanc nubium congestionem ventis adscribit,

" Consimili ratione ex omnibus amnibus humor
Tollitur in nubes, quo cum bene semina aquarum
Multa modis multis convenere undique adducta,
Confertæ nubes vi venti mittere certant
Dupliciter; nam vis venti contendit, et ipsa
Copia nimborum, turba majore coacta
Urguens ex supero premit ac facit effluere imbreis."
[Lucret. de Rer. Nat. vi. 511.]

Sed, quæcunque caussa sit, non sine auctoritate scribit. Theophrastus loquitur, *Ἀστραπαὶ δὲ ἐάν γε πανταχόθεν γένωνται ὕδατος ἂν ἡ ἀνέμοιο σημεῖον.* [Theoph. Sign. Pluv.] Paullo infra fastidiose scribit, *Καὶ ζέφυρος ἀστραπῶν πρὸς βορείου, ἢ χειμῶνα ἢ ὕδωρ σημαίνει.* [Ibid.] Virgilius poëticis ingeniis sensum exornavit,

" At Boreæ de parte trucis, quum fulgurat et quum
Eurique Zephyrique tonat domus, omnia plenis
Rura natant fossis, atque omnis navita ponto
Humida vela legit."
[Virg. Geor. i. 373.]

Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε πὰρ βορέαο,
Δὴ τότε τὶς πελάγει ἔνι δείδιε ναυτίλος ἀνὴρ,
Μή μιν τῇ μὲν ἔχῃ πέλαγος, τῇ δ' ἐκ Διὸς ὕδωρ·
Ὕδατι γὰρ τοσσαὶ δε περὶ στεροπαὶ φορέονται.
Πολλάκι δ' ἐρχομένων ὑετῶν, νέφεα προπάροιθεν

Quem anili, ut solet, narratione sequitur Plinius. "Cum æstate vehementius tonuit quam fulsit, ventos ex ea parte denunciat, contra si minus tonuit, imbrem. Cum sereno cœlo fulget, pluviæ erunt et tonitrua et hyemabit. Atrocissimæ autem quum ex omnibus quatuor partibus cœli fulgurabit. Cum ab Aquilone tantum, in posterum diem aquam portendit. Cum a Septemtrione ventum eum. Cum ab Austro vel Coro vel Favonio nocte serena fulguravit ventum et imbrem ex iisdem regionibus demonstrabit." [Plin. Hist. Nat. xviii. 35.]

De Arati prognostico observandum est, quod in describenda fulguratione e quatuor cœli partibus, solis cursum sequutus est; incipit scilicet ex oriente, tunc per Austrum ad Zephyrum, et ultimo in Boream fulgura inducit. Sed minime intelligendum est singulas fulgurationes hoc ordine accidere, sed simpliciter ex his quatuor partibus vicissim fulgura et tonitrua venire.

206—207. Prognosticum pluviæ ex nubium figuris—Sæpe item venientibus pluviis nubes prius ut plurimum velleribus similes adparent. *Πόκος* vox a *τὸ πείκειν* derivata proprie lanam comatam significat; vulgo redditur vellus; male tamen congruere censeas vellus e "vellere." Nubes cum lanæ velleribus, seu *πόκοις ἐρίων* similes apparent, pluviam indicare docet etiam Theophrastus, *Καὶ ὅταν νεφέλαι πόκοις ἐρίων ὅμοιαί εἰσιν, ὕδωρ σημαίνει.* [Theoph. Sign. Pluv.] Et Ptolemæus, *Ἔτι δὲ καὶ τὰ νέφη ὡς ἐρίων πόκοι φαινόμενα χειμῶνας ἐνιότε δηλοῦσιν.* [Ptol. Tetrabil. paraph. Procl. ii. 14.] Virgilius, ubi serenitatis indicia ducit ex absentia eorum quæ pluviam præsagiunt, observat,

"Tenuia nec lanæ per cœlum vellera ferri."

[Virg. Geor. i. 397.]

Plinius, "Si nubes ut vellera lanæ spargentur multæ ab oriente, aquam in triduum præsagient." [Plin. Hist. Nat. xviii. 35.]

Lucretius nubeculas hujus generis notat quasi humorem e mari colligentes.

"Concipiunt etiam multum quoque sæpe marinum
Humorem veluti pendentia vellera lanæ
Cum supera magnum venti mare nubila portant."

[Lucret. Rer. Nat. vi. 504.]

Prof. Heyne in nota ad Virgilii locum supra citatum scribit, "Nubeculas lanis similes nostris hominibus oviculas dictas, serenitatis nuntias accipiebam, ut alii; male vero, nam ex poetæ sententia esse debet prognosticum instantis tempestatis pluviosæ; quod nunc abesse ait." Male vero ille, ut opinor, nubeculas a Germanis oviculas dictas confundit cum Virgilii velleribus lanæ. Oviculas censeo esse cirrocumulos sæpe serenitatis nuncias. Sed quæ ab Arato, *πόκοις ἐοίκοτα*, Virgilio vero lanæ velleribus persimiles vocatæ sunt, certe vel cirri vel cirrostrati accipiendæ sunt. De cirrocumulis vulgo oviculis in Germania dictis noster Bloomfield habet locum.

"Far yet above these wafted clouds are seen,
In a remoter sky still more serene,
Others detached in ranges through the air,
Spotless as snow and countless as they're fair;
Scattered immensely wide from east to west,
The beauteous semblance of a flock at rest."

[Bloomfield Farm. Boy, Winter.]

Hæ longe differunt cirrostratis; quæ semper pluvias significant, suntque nubes striatæ, vel undulatæ

Οἷα μάλιστα πόκοισιν ἐοικότα ἰνδάλλονται·
Ἡ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν Ἶρις·

interdum semperque leves, sed in densiorem nubem et denuo in nimbum imbres effundentem coituræ.

208. Vel duplex iris cœlum circumnectit.—Ipse Irida imbrium comitem maluerim quam prognosticum vocare; quoniam numquam videri potest, nisi cadente pluvia. Neque duplex arcus magis tempestuosa quam simplex est. Sed prognosticum hoc ex Theophrasto haustum video: *Ὅταν Ἶρις γίνηται, (ὕδωρ) ἐπισημαίνει· ἐάν τε πολλαὶ Ἶριδες γένωνται, σημαίνει ὕδωρ ἐπὶ πολύ.* [Theoph. Sign. Pluv.] Geopon. ex Arato habet, *Ἶρις δὲ διπλῆ φανεῖσα, ὄμβρον δηλοῖ.* [Geop. ex Arat.]

Virgilius notat:—ante pluviam,

" ———et bibit ingens
Arcus."

[Virg. Geor. i. 381.]

Statius in Thebaid. scribit,

" At pater arcano residens Ismenos in antro
Unde auriæ nubesque bibunt, atque imbrifer arcus
Pascitur, et Trios melior venit annus in agros."

[Stat. Thebaid. ix. 405.]

Et in Sylv.

" Quæque cadit liquidas Junonia virgo per auras,
Et picturato pluvium ligat aëra gyro."

[Stat. Sylv. V. i. 103.]

Tibullus scribit,

" Quamvis prætexens picea ferrugine cœlum
Venturam admittat imbrifer arcus aquam."

[Tibul. Eleg. I. iv. 44.]

Propertius se discere velle fatetur,

" Qua venit exoriens, qua deficit, unde coactis
Cornibus, in plenum menstrua Luna redit;
Unde salo superant venti, quid flamine captet
Eurus; et in nubes unde perennis aqua;
Sit ventura dies mundi quæ subruat arces;
Purpureus pluvias cur bibit arcus aquas."

[Propert. Eleg. III. v. 32.]

Seneca in Œdipo,

" Imbrifera qualis implicat varios sibi
Iris colores, parte quæ magna poli
Curvata picto nunciat nimbos sinu."

[Senec. Œdip. v. 317.]

Quum Iris in adveniente nimbo visa est, certe aquam præmonet, si contra in recedente pluviam finitam.

Plautus in Curculione observat,

"Ecce autem bibit arcus; pluet
Credo hercle hodie."

[Plautus Curcul. I. ii. 42.]

Plinius ex veterum auctoritate scribit, " Arquus cum sunt duplices pluvias nunciant et pluviis serenitatem non perinde certam." [Plin. Hist. Nat. xviii. 35.] A pluviis serenitatem hac de causa, quod arcus minime in late circumfusa nube apparere possit; ergo quum apparet, nimbum claro aëre circumsessum demonstrat, qui sæpe post pluviam longam cœlum serenat; non tamen certam serenitatem nunciat, quia plurimi nimbi volantes consequenter cœlum transcurrunt, et eorum duratio incerta est. Ex Iride pluviam finiendam nunciante scriptum est in libro Geneseos, *τὸ τόξον μοῦ τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς.* [Gen. ix. 13. secund. Sept.]

Proverbium nostrum, e mane surgente nimbo, memorat:

" A Rainbow in the morning
Is the Shepherd's warning."

Sed post pluviosam diem,

" A Rainbow at night
Is the Shepherd's delight."

[Prov. citat. Pointer on Weather, p. 62.]

208. *διδύμη*, duplex arcus frequens est, triplex quam rarissime videtur; conferendus est Aristoteles, *Διπλῆ δὲ καὶ ἀμαυροτέρα τοῖς χρώμασιν καὶ περιέχουσα καὶ τῇ θέσει τὰς χρόας ἐξ ἀναντίας ἔχει μειμένας διὰ τὴν αὐτὴν αἰτίαν.* Paullo infra, *Τρεῖς δὲ οὐκέτι γίνονται οὐδὲ πλείους ἶριδες, διὰ τὸ καὶ τὴν δευτέραν γίγνεσθαι ἀμαυροτέραν, ὥστε καὶ τὴν τρίτην ἀνάκλασιν πάμπαν ἀσθενῆ γίγνεσθαι καὶ ἀδυνατεῖν*

Ἢ καί που τὶς ἄλωα μελαινομένην ἔχει ἀστήρ.
Πολλάκι λιμναῖαι ἢ εἰνάλιαι ὄρνιθες
Ἄπληστον κλύζονται ἐνιέμεναι ὑδάτεσσιν· 210

ἀφικνεῖσθαι πρὸς τὸν ἥλιον. [Aristot. Meteor. iii. 5.]

Caussam Iridis reddit Lucretius,

" Hinc ubi Sol radiis tempestatem inter opacam
Adversa fulsit nimborum adspergine contra
Tum color in nigris existit nubibus arqui."

[Lucret. de Rer Nat. vi. 525.]

Multi secuti sunt; inter Epigrammata invenimus,

" Cum radiis imbres et aquarum pendulus humor
Tangitur, existit, quam Græcia nominat, Iris."

[Epigram. Burman. edit. Anthol. Lat. Vol. ii. p. 311.]

Etiam,

" Clara sub ætheriis fulget Thaumantia proles
Nubibus, ut radiis pluvium Sol adtigit imbrem;
Et picturato cœlum velamine pingit."

Miltonus in Parad. Amis. ex libro Geneseos, de fine pluviarum,

" Then with uplifted hands, and eyes devout,
Grateful to heaven, over his head beholds
A dewy cloud, and in the cloud a bow
Conspicuous with three listed colours gay,
Betokening peace from God, and covenant new."

[Milton Parad. Lost, xi. 867.]

Sed plura de Iride cf. in Excurs. de lucis refractione.

209. Iterum pluviarum indicium ex halone sumit, de quo plurima supra—Vel etiamnum stella aliqua halonem nigricantem habet—Ἀστὴρ non solum stella, proprie sic dicta, verum quodvis corpus cœleste intelligenda est. Sol, Luna, nobilioresque stellæ aliquando circa se lucidum orbem habent. Sed numquam vidi halonem verum seu annulum circa stellas. Plinius eadem cum incautione scribit, " Circuli novi circa sidera aliqua pluviam." [Plin. Hist. Nat. xviii. 35.] Alio loco scribit," Existunt eædem coronæ circa Lunam et circa nobiliora astra cœlo quoque inhærentia." [Plin. Hist. Nat. ii. 29.] De halonibus satis supra. Theophrastus in Sign. Pluv. Καὶ ἅλως μελαῖναι ὑδατικὸν καὶ μᾶλλον αἱ δείλης. [Theoph. Sign. Pluv.] In quibusdam Americæ regionibus, ut audio, frequentiores sunt hæ coronæ halonesque quam nobiscum. Refer ad Excursum.

210—211. Jam agit de pluviæ prognosticis et avibus—Sæpe aves palustres aut marinæ insaturabiliter se inmergunt aquam desiderantes. Geopon. ex Arato, Ἔτι δὲ καὶ ὀρνεῖς καὶ λιμναῖαι καὶ αἱ θαλάττιαι, ἐπὶ ὕδατος συνεχῶς λουόμενοι, χειμῶνα δηλοῦσιν. [Geopon. i. 3. cit. Buhle. Arat. Vol. i. p. 461.] Theophrastus idem scripsit, αἴθυιαι καὶ νῆτται πτερυγίζουσαι καὶ ἀγριαὶ καὶ τιθάσσαι ὕδωρ μὲν σημαίνουσι δυομένη. [Theoph. Sign. Vent.] ut supr. cit. Sed alio loco ad terrestres aves prognosticum transtulit, Ὁμοίως δὲ καὶ κυλιοὶ καὶ ἀλεκτρύονες ἐάν τε ἐπὶ λίμνῃ ἢ θαλάττῃ ἀποπτερυγίζωνται, ὡς νῆττα ὕδωρ σημαίνει, καὶ ἐρωδιὸς ὄρθριον φθεγγόμενος ὕδωρ ἢ πνεῦμα σημαίνει. [Theoph. Sign. Pluv.]

Vetat Ælianus, qui terrestres aquam petentes serenitatis indicium accipit, Οἱ δὲ χερσαῖοι σπεύδοντες ἐς τὰ νοτερὰ εὐδίας ἄγγελοί εἰσι ἐὰν μέντοι σίῳ. [Ælian. Hist. Anim. vii. 7.] Cum vero lavatione delectantur, procellas, Ἀπειλοῦσι δὲ καὶ πνεῦμα, λουόμεναί τε ὄρνιθες καὶ ἀνέμων τινὰς ἀμβολὰς ὑποφαίνουσι. [Ibid.]

Virgilius ex Arato de signis pluviæ venturæ scribit:

" Jam varias pelagi volucres et quæ Asia circum
Dulcibus in stagnis rimantur prata Caystri
Certatim largos humeris infundere rores,
Nunc caput objectare fretis, nunc currere in undas
Et studio incassum videas gestire lavandi."

[Virg. Geor. i. 387.]

OXFORD PRIZE ESSAY

FOR 1818.

BIOGRAPHY.

ARGUMENT.

The subjects of Biography considered. 1. The lives of eminent public men. This department of Biography is closely connected with History—but superior to it in moral usefulness. 2. Lives of men distinguished in literature, art, and science—why peculiarly interesting. 3. Miscellaneous lives.

The manner of treating biographical subjects—must depend on various circumstances—as, distance of time.—Contemporary memoirs contrasted with learned compilations on ancient lives.—The most essential qualities of Biography, Copiousness and Impartiality.—Difficulty of avoiding either unnecessary minuteness or insipid generality.—Correspondence of friends considered as an illustration of character.—Impartiality not to be expected from writers of their own lives.—Biographical works consisting of mere panegyric.—Lives written by friends of persons deceased.—Conclusion.

ESSAY, &c.

THE acts and characters of men whose virtues or talents, misfortunes or successes, have influenced the course of public events, will naturally supply the earliest subjects of biographical narration. Illustrious names and extraordinary achievements engage the attention and awaken the zeal of writers in every age, and the desire of tracing an eminent man through a series of great actions is heightened in most instances by national or local partiality. And as an acquaintance with general history becomes more widely diffused,

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Et Varro:

"Tum liceat pelagi volucres tardæque paludis
Cernere inexpleto studio certare lavandi."

[Varro. Frag. in Catalect. Vet. Poët. Observavi certissimum pluviæ signum esse cygnos contra venti cursum volantes.]

A certo hoc tempestatis ex avium lavatione prognostico, aves quæ se non immergunt pro bono signo navigantibus antiquis acceptæ sunt; ut citat Niphus, ex Æmiliano:

"Cycnus in auspiciis semper lætissimus ales;
Hunc optant nautæ quia non se mergit in undis."

Niphus (ex Æmil.) Augur. lib. 1. c. 10.]

Ex eadem re pro fasto omine sumuntur cycni a Virgilio.

men seek with increasing eagerness a minuter and more familiar knowledge of persons, who have distinguished themselves in that diversified scene; they turn from the wider and more comprehensive survey of events with awakened but unsatisfied curiosity; like the inexperienced beholder of a vast and crowded picture, who instinctively draws nearer to the canvas, but discovers, as he advances, that the colors have not grown brighter, nor the figures more defined.

As literature and science begin to assume their just preeminence among human pursuits, the province of Biography is rapidly extended; and men who have had no share in the public transactions of their age, but have adorned it by their genius or their labors, are allowed to divide our attention with princes, warriors, and politicians. If mankind still delight in those scenes of ambitious life, which abound in great and surprising occurrences, they begin also to value the more refined satisfaction of observing the growth and habits of superior mind; what assistance it has borrowed, or what impediments encountered, from external events; what studies have matured the scholar, what incident has aroused the poet, or what lessons have formed the philosopher.

But in later times, when the more general cultivation of literature encourages an unbounded increase of writings on every subject, Biography takes a far wider range, and a place is found for individuals of humbler merit and less extended celebrity. In a free and prosperous country more particularly, where society has formed itself into many great and distinct branches, and innumerable avenues lie open to renown, it is esteemed no useless or unworthy office of the Biographer, to record those instances of superior virtue or talents, which, without commanding the attention of mankind in general, have illuminated and embellished their own peculiar sphere of active or studious life.

That species of Biography which commemorates persons distinguished in public affairs, is dignified and recommended by its association with History; an alliance so intimate, that each occasionally deviates into the style and method of the other; the history of a nation becomes subordinate to that of an individual, and the narrative of a life expands into the chronicle of a state. We see the Biographer expatiate in disquisitions on politics and manners, and the Historian lay open the human mind with its secret passions and infirmities. Thus the profound and elegant Roman annalist has traced a portrait of Tiberius, more expressive and more truly biographical, than is presented in the deliberate exposition of his character by the minuter hand of Suetonius.

A simple detail of campaigns and embassies, of martial exploits and political intrigues, comprised in the life of a warrior or states-

man, may be valuable for its information, and still more for that lucid arrangement which reduces many facts to a connected series, and by combining, makes them illustrate and explain each other. Still, however, the Biographer should aim at higher excellences. He may indeed relate with fidelity the acts and speeches of a great man, may insist with energy on his wise counsels, or his virtuous example; but it is only when the manners, the familiar habits, the daily conversation, the very look and gesture, are revived, and rendered present to our imagination, that we own the force and impressive truth of the finished picture.[1] It is thus that Biography enlightens and animates the materials of History, and brings down the greatness of political events to a natural association with the ordinary occurrences of life. By this peculiar charm the spirited narratives of Plutarch continue, at the present day, to captivate even those who are as far removed by their course of life as by lapse of time from the scenes described: and thus have the most extravagant and romantic adventures of modern times been not only rendered credible to posterity, but invested with unquestionable signs of nature and reality by the Biographer of Charles the Twelfth.

But whatever praise may belong to this species of writing as a graceful appendage and supplement to History, it surpasses History itself in moral instruction. A short comparison will sufficiently point out the causes of a superiority which might indeed be claimed on similar grounds for Biography in general, but belongs more plainly and indisputably to that particular department which is strictly historical.

The lessons of the Biographer apply themselves immediately to the feelings and interests of every individual. It is the business of History to separate and distinguish men from the mass of society, and exhibit them in those situations to which the generality of mankind are persuaded they will never be summoned. Biography, on the other hand, reminds us at every page how much we have in common with those whom fortune appears to have placed farthest from us; it dwells upon those incidents in which all lives must to a certain degree resemble each other; it draws our attention from events to persons, from external and accidental circumstances to the intrinsic and permanent qualities of mind; it accustoms us to consider accurately the relation which men's public actions bear to their characters, education, and peculiar habits; and thus teaches

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[1] Οὔτε γὰρ ἱστορίας γράφομεν, ἀλλὰ βίους· οὔτε ταῖς ἐπιφανεστάταις πράξεσι πάντως ἔνεστι δήλωσις ἀρετῆς ἢ κακίας, ἀλλὰ πρᾶγμα βραχὺ πολλάκις, καὶ ῥῆμα, καὶ παιδία τις, ἔμφασιν ἤθους ἐποίησεν μᾶλλον, ἢ μάχαι μυριόνεκροι, καὶ παρατάξεις αἱ μεγίσται, καὶ πολιορκία πόλεων. Plutarch. in Alexand.

us to discover useful lessons of private conduct in occurrences apparently foreign to our own interests and occupations. To govern provinces, to command armies, or to conduct embassies, are arts which few have occasion to learn; yet vigilant integrity, active forethought, unwearied fidelity, are virtues to be cultivated in every station. Few men are called upon to resign greatness, and embrace captivity and death for the sake of conscience; yet the heroism of Sir Thomas More was only the conspicuous exercise of those dignified and graceful qualities which shone forth in his domestic life, and example fitted for the imitation of even the humblest individual; the upright firmness, the candor and purity of mind, the cheerful evenness of temper, the sincere and constant piety, which diffused tranquillity through his own breast, and order, harmony, and gladness through his household.[1]

The facts related by a skilful Biographer are rendered at once familiar and impressive by the detail of minute and characteristic circumstances, which must generally be overlooked in the grand and comprehensive views of history. When the historian shows us a minister and favorite cast down abruptly from the summit of power, our judgment assents to his reflections on the fallacy of all human splendor; but our feelings too confess the bitterness of the reverse, when Biography exhibits the disgraced and destitute Wolsey commanding his retinue to be marshalled before him, and bursting into tears in the fruitless effort to address them.[2]

In works of Biography the moral is more certain, and more easily to be deduced, than in any portion of history. A life once closed is a work completed; the beginning, the middle, and the end are all subject to our observation. We can fearlessly compute the sum of good or evil, and pronounce with confidence how much was added to the amount of either by the several acts submitted to our review. But how feeble and uncertain is the most accurate human judgment upon the history of nations! We may indeed found arguments and establish systems on particular occurrences, and our reasonings on a limited train of facts may be sufficiently

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[1] More's Life of Sir T. More.

[2] "Afterwards my Lord commanded me to call all his gentlemen and yeomen up into the great chamber, commanding all the gentlemen to stand on the right hand, and the yeomen on the left side: at last my Lord came out in his rochet upon a violet gown, like a bishop, who went with his chaplains to the upper end of the chamber, where was a great window, beholding his goodly number of servants, who could not speak to them until the tears ran down his cheeks, which being perceived of his servants, caused fountains of tears to gush out of their sorrowful eyes, in such sort as would cause any heart to relent. At last my Lord spake to them to this effect and purpose, saying," &c. *Cavendish's Life of Wolsey*, chap. xvii.

correct; but the events of an age, or succession of ages, are only part of a great and unfinished series, and whatever ingenuity may be exerted in reducing any portion of history to a complete and consistent scheme, there must yet remain many perplexities to be solved, and many imperfections to be supplied, out of the stores of succeeding years. We cannot doubt that the same supreme wisdom which disposes the lives of individuals is also, in its own time, conducting the history of the world to its just and appropriate termination; but while the philosopher affects to point out the ultimate purpose of particular dispensations, and the part which they contribute to the great and unknown plan, he resembles the traveller by that mysterious African river, of which we know the source, and have explored the earlier windings, but pursue with impotent conjecture the vast and devious branches that descend into the ocean.

The moral effect of History is not only rendered less perfect than that of Biography, by the causes already mentioned, but it is still farther weakened and dissipated by the variety of incidents and persons, and the perpetual intervention of occurrences apparently accidental. The wisest projects are defeated, the most absurd and profligate fortunately concluded; the virtuous undertakings of good men devolve upon unworthy successors, who distort and debase them; and political prosperity appears rather the reward of talent and acuteness, than of conscientious integrity. Our attention is only directed to the conduct of persons as it affects the general tenor of events; and hence we are often led to bestow unmerited applause, to desire the success of enterprises inconsistent with strict morality, and to envy, not so much those who have acted uprightly, as those who have been placed in great situations.

To assert that the lives of individuals are exempt from unforeseen vicissitude, or that the maxim cited by the Roman biographer, "that every man's character is the mould of his fortune,"[1] can be received in its widest acceptation, would be vain and extravagant. But in the study of Biography, if we meet with a good man depressed, or a bad one exalted, by events beyond human control, our attention, instead of being diverted from the subject by some new incident or greater personage, is fixed more closely on the sequel, and as we diligently trace the progress of the same mind through all the succeeding scenes to the greatest and last, we learn to consider the vicissitudes of fortune only as different lights thrown upon the same figure, and not having power of themselves to improve its excellences, or mitigate its deformity.

It appears from this comparison, that the study of History tends

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[1] Sui cuique mores fingunt fortunam. *Corn. Nep. Atticus*, c. xi.

chiefly to inform the judgment and mature the intellectual virtues of foresight, penetration, political sagacity: Biography, while it partakes in some measure of the same utility, is most effectively employed in strengthening those moral qualities which in their private exercise adorn and instruct, and in their public display, invigorate and exalt the state.

That the Biography of men of letters should excite an interest more than proportioned to the importance of the events recorded, may be attributed to this peculiar circumstance; that the great actions by which other men distinguish themselves are performed at a distance from us, and are known only by report, and by the imperfect pictures of our own imagination; but the works of the poet or philosopher are present alike in all ages and places, and the image of their minds reflected from their works is neither impaired nor obscured by lapse of time or distance of country. This daily participation in their thoughts and feelings awakens a natural curiosity to be acquainted with the incidents of their lives, and to compare their manners and conduct as men, with the tone and character of their writings. It is at once an interesting and a profitable study, to observe the growth and developement of illustrious talents, and the circumstances which have excited, directed, or repressed their activity. The unpromising boyhood of South and Barrow; the early maturity of genius in Pope, and its tardy disclosure in Dryden; the robust powers of Johnson, growing up to perfection under the weight of indigence, obscurity, and unworthy labor; the hidden energies of Churchill bursting forth at once into a brief career of brilliant exertion and conspicuous profligacy; the reserved and unenterprising disposition which half veiled the learning and talents of Gray; and the public-spirited ambition which gave lustre to the same qualities in Sir William Jones; all these, and a multitude of examples not less remarkable, which Biography preserves to us, are eminently fitted to improve the studious observer of human nature, and afford encouragement or suggest caution to the cultivator of letters.

But, not to expatiate farther on those branches of Biography which derive importance from their subject, there is scarcely any class or description of human life, which, if honestly and skilfully portrayed, may not be rendered interesting and instructive. The shades of human disposition are so infinitely varied, and, in the narrow space assigned to human action, the paths are so many and so diversified, that an accurate observer of characteristic circumstances may continually point out new facts in the moral history of man, or at least discover new illustrations of those already known. From this cause chiefly it arises, that in the later ages of literature, when other subjects have been exhausted, Biography, and the descrip-

tion of remote countries, are most commonly resorted to as the yet unfailing sources of delight and information. And Biography under all its forms has this great and important utility, that the mind of man, too apt to be engrossed by the present hour, or by anxious anticipations of the hour immediately to follow, is induced by this study to reflect upon life as a whole; to observe how inseparably, in the history of every person, each part is connected with the others, and to contemplate steadily that solemn though familiar truth, how short, how frail, and how precious is the gift of existence.

These considerations naturally lead us from the subjects of Biography to the manner in which they should be treated.

The style and method of every biographical narration must be influenced by its own peculiar circumstances: by none perhaps more remarkably than the distance of time at which the work is undertaken, from the period of which it treats. The two kinds of biographical writing that most widely differ from each other, and afford exercise to the most dissimilar talents, are the Memoirs composed by persons who have shared the scenes, and in a manner lived the life they describe, and the Compilations of learned and ingenious men, illustrating the history of individuals who lived many ages before them. The narratives usually called Memoirs, which, together with the life selected as their principal subject, describe the society in which it was passed, undoubtedly compose the most lively and fascinating department of Biography, uniting, as they do, the grace and brilliancy of fiction, with a portion of the weight and usefulness of history. The more ancient memoirs are inestimable for that simplicity and circumstantial faithfulness with which they paint the manners of our remoter ancestors:[1] and in those of later times, we are gratified by exact yet animated pictures of individual and social character, rendered still more attractive by felicity of expression and brilliancy of thought, by alternate playfulness of satire, and profoundness of reflection.[2] It must however be confessed, that under this elegant and engaging form, Biography has often appeared too negligent of that severe practical morality, which is its most honorable characteristic: and many of those works which deserve the highest admiration for the spirited graces of their style, are the

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[1] As Joinville's Memoirs of St. Louis; Sully's Memoirs of Henry IV; Cavendish's Life of Wolsey.

[2] This observation of course applies to the best species of memoirs. There are others, however, which have their value as repositories of anecdote, though they indicate no higher qualifications in the writer than strong memory and acute observation. A still lower class of memoirs is only remarkable as the ordinary vehicle of frivolous and pernicious communications.

least qualified to instruct society, either by just principles or virtuous examples.[1]

The author who compiles a life from the traditions and written memorials of a former age, must exhibit very different qualifications from him who merely depicts the scenes that have passed before his eyes. With a less fanciful and less original mind, he must possess a judgment far more solid, a practised discernment, an unwearied industry, and an unshaken firmness in repelling the allurements of system. Removed, as he generally is, by a long series of years from the influence of prejudice, availing himself of every improvement which in later times has contributed to extend knowledge and assist reason, and deliberately comparing the different illustrations which his subject has received from ancient authority or modern research; he enjoys in some respects a superiority over the contemporary Biographer; and it frequently happens, that the life which has been composed after an interval of ages, is not only the most regular and polished history, but the most exempt from errors. Nor is this kind of Biography so austere in its character, so necessarily incapable of ornament or animation, as might be concluded by a hasty observer. The Lives of Plutarch, which at least have never been deemed frigid or uninteresting, were, with very few exceptions, collected from the memorials of distant generations; and although perhaps a greater reserve in crediting, and discretion in reporting, would have been useful to the ancient, as they would be indispensable in any modern author, yet the solid and unquestioned excellencies of the Parallel Lives afford sufficient proof, that this species of Biography is not of necessity confined to the general recital of a few barren facts, or to the uninviting though useful labor of antiquarian dissertations.[2]

The qualities most essential to a biographical work are copiousness and impartiality. Activity and perseverance in the collection of facts are virtues of easy attainment; but to discern the frivolous from the important, to resolve on adopting and on rejecting, to select materials with that unerring judgment which permits no distinguishing part of the character to escape, yet rejects those indifferent circumstances which belong equally to all men, is a perfection of art which few authors have approached. Of the two vices to which those writers are exposed, who fail of this exquisite medium, an officious prolixity is the most exposed to ridicule, an

[1] As the Memoirs of the Count de Grammont, by Hamilton; and the Cardinal de Retz's Memoirs of his own Life.

[2] The Lives of Diogenes Laertius are collections of amusing and valuable anecdote, not like those of Plutarch, complete and animated representations of character and conduct.

empty generality the most deserving of blame. For, on reviewing those narratives of every kind to which the world has been most indebted for information and amusement, it will be found that we owe far more to those who have left little untold, than to those who have scrupled to relate too much.

The practice of suppressing the minute and familiar circumstances of a life, and delivering only the general result of their testimony, according to those conclusions which the Biographer himself has drawn from it, may be considered favorable to the elegance, dignity, and uniformity of a work, but must always detract from its beauty and utility as a biographical portrait. The writer who adopts this method, instead of permitting his readers to become acquainted with the person whose life he traces, informs them only of the opinion which he himself entertains of a man whose conduct he had opportunities of observing. But the most elaborate and highly finished delineation of a character is infinitely weaker and less instructive than a few well chosen sketches from the open and easy intercourse of private life; and the powers of genius are often as justly estimated by the irregular brilliancy of conversation, as by the steadier and more concentrated lustre of published writings.

To illustrate character by abundant extracts from correspondence, is a practice in Biography which has been sanctioned by several eminent examples;[1] and it is not unreasonably supposed, that the comparison of a number of letters, from whatever hand, will assist materially in estimating the disposition as well as talents of the writer.[2] Yet should we avoid relying too implicitly on a criterion of this nature. Affectation and insincerity in the correspondent are obvious sources of deception: and the effusions even of the most candid and ingenuous writer, who accustoms himself to expatiate on his own feelings, are not to be considered an unquestion-

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[1] Mason's Life of Gray; Lord Teignmouth's Life of Sir William Jones.

[2] Biography has been much disgraced in late years, by the indiscriminate publication of all correspondence, without any consideration of general utility, and without sufficient regard for the reputation of the writers. The following passage from Bishop Sprat's Life of Cowley might serve as a reproof to some modern Biographers. "I know you agree with me, that nothing of this nature should be published: and herein you have always consented to approve of the modest judgment of our countrymen above the practice of some of our neighbours, and chiefly of the French. I make no manner of question but the English at this time are infinitely improved in this way, above the skill of former ages, nay of all countries round about us, that pretend to greater eloquence. Yet they have been always judiciously sparing in printing such composures, while some other witty nations have tired all their presses and readers with them." *Life of Cowley, prefixed to his Works.* ed. 1669.

able index of character.[1] In the calm and placid moments of confidential communication, the mind, delighted with its task and with itself, is naturally open to every amiable and disinterested sentiment: then faults and follies are ingenuously avowed; then schemes of purposed improvement, and hopes of future perfection, and aspirations after more than mortal excellence, begin to crowd upon the pen; the imagination warms with its own exertion; and the heart, unrestrained for the moment by any sordid passion or low solicitude, indulges in its natural and original bent, and feels itself earnestly and sincerely virtuous.[2]

The writer of his own history, while he enjoys the advantage of a perfect and indisputable acquaintance with every fact essential to his work, has yet a difficult task to perform in maintaining the character of impartiality. A cold reserve only leaves curiosity unsatisfied,[3] and few readers are conciliated by humble professions. The most becoming and manly course, perhaps, which he can adopt, and the most respectful to the judgment of mankind, is to abandon all such expedients, and without attempting that which exceeds human wisdom, to pass an equitable decision on his own merits, assume that chastened confidence which Tacitus has called, "fiduciam potius morum, quam arrogantiam," and at once, with truth and with simplicity, proceed to the events which he has purposed to relate.[4] The man who has voluntarily undertaken to lay his history before the world, must at least be persuaded that its general tenor is not dishonorable to him;[5] he would else be doubly

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[1] But in illustrating and connecting facts, a series of correspondence (like that of Cicero or Erasmus) is often of the highest value.

[2] "It is easy to awaken generous sentiments in privacy; to despise death when there is no danger; to glow with benevolence when there is nothing to be given. While such ideas are formed they are felt, and self-love does not suspect the gleam of virtue to be the meteor of fancy." *Johnson's Life of Pope.*

[3] The narratives of their own lives, given by two of our greatest historians, present a striking contrast; that of Hume, composed with singular chasteness and simplicity, but with a dryness and brevity which disappoint the inquisitive reader; and that of Gibbon, in which every event is the subject of a pompous, but often eloquent amplification.

[4] The warmth of religious feelings has sometimes led men to describe with great force and frankness their own infirmities, transgressions, and mental struggles:—the confessions of St. Augustine are a well-known instance.

[5] The learned and visionary Cardan, though he appears to have entertained no humble opinion of his own character, has pointed out its repulsive features with an unshrinking boldness which few would dare to imitate. Among the faults avowed are the following. "Sævitia, pertinacia contentiosa, asperitas, imprudentia, iracundia, ultionis desiderium etiam ultra

disgraced in such a memorial of his ignominy. And the exaggerated humility with which a writer speaks of himself, suggests a reasonable suspicion, that he will avail himself of that pretended frankness to assume a more unbounded licence of depreciating others. More honest, as well as more dignified, yet rather to be admired than imitated, was the pride of that romantic English nobleman,[1] who, professing to write for the instruction and example of his descendants, has magnificently and circumstantially set forth the extraordinary incidents of his life, and declares, in one of his earliest pages, that from his first infancy until that hour he never willingly told any thing that was false. The writer, whatever may be his talents, who will candidly and diligently apply himself to the task of recording his own history, has these great and certain advantages; that the vivid impression left upon his mind by the events he is to relate, will enable him to describe with that peculiar energy which only experience can inspire;[2] and that if a man be capable of any just, great, wise, or pathetic reflection, the retrospect of his own past years can scarcely fail to suggest it.

In considering impartiality as one of the duties required of the Biographer, it is impossible not to turn the attention for a moment to some beautiful and justly admired examples in which the history of a life is conducted throughout in a strain of elevated panegyric. At the head of these appears that illustrious effusion of eloquence which immortalised Agricola. The same uniform tone of praise, exalting its subject almost above the perfections of humanity, appears in the life of Atticus by Cornelius Nepos; and (to take an instance from modern times) in the elegant sketches of the French academicians by Fontenelle. But works like these must rather be considered as professed eulogies moulded in the form of Biography, than as the literal and circumstantial records of events occurring in human life. It was the object of those writers to raise monuments to the glory of the men whom they celebrated; to applaud, not weigh illustrious characters; and to impress mankind with the admiration of virtue by displaying her in unobstructed splendor.

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vires." "Frigidi sum cordis, timidus, et cerebri calidi." "Illud inter vitia mea singulare et magnum agnosco, et sequor, ut libentius nihil dicam quam quod audientibus displiceat.—Hoc autem in meis benefactoribus devito, atque potentibus." "Sed alea etiam longe deterius cessit, filiis ad aleam instructis, et domo aleatoribus sæpe patefacta." *Cardanus De Vita sua*, cap. 13, &c.

[1] Lord Herbert of Cherbury.

[2] Thus Gibbon has related the incident of his writing the last lines of his history in the garden at Lausanne, with an eloquence which rises to poetry. Another Biographer must have been content to express the facts in cold and general terms.

These are examples rarely and cautiously to be imitated; the Biographer ought to keep in mind the nature of his appointed task, lest he should desert the fidelity which so well becomes him, without arriving at the sublimity he would emulate; lest his anxiety to celebrate with unusual honor the excellencies which awaken his enthusiasm, should be likened to that senseless prodigality which sought to bestow new lustre on the perfect statue, by encrusting the marble with gold.[1]

It should also be remembered, that unvaried praise soon wearies the attention; that the works of this description which have obtained distinguished success, are short; and that the mind which turns with satiety from the graceful eulogies of Fontenelle, feels itself braced and invigorated by the manly truth and dignified austerity of the Biographer of our own poets.

To present to his contemporaries the history of one who is now no more, is a task which most naturally devolves upon those who have enjoyed means of tracing in its growth, and observing in its maturity, the character to be described. Yet these are the persons to whom the duty of impartiality is most difficult and ungrateful. While the fondness so long cherished is yet florishing in their bosoms; while affection is raised to the highest pitch of enthusiasm by the loss of its object; when every sense of imperfection, every remembrance of past bitterness, and every topic of reproach, are almost obliterated from the mind, it is difficult for the writer even to form to himself, much more to communicate to the world, an impartial and accurate idea of the infirmities and errors which mingled with the virtues of his friend and early associate. But whatever indulgence or even respect may be entertained for these natural and amiable feelings, we must remember that Biography, as partaking of the character of history, is subject to the same inflexible rules, and that deviations from truth even in favor of the warmest friendship are blemishes to be atoned for, not refinements to be applauded.

Had the melancholy history of Savage been traced with a palliating hand, posterity might have thought him less culpable, but would have viewed his fate with more indifference. It is not only the eloquence of Johnson that moves us irresistibly to pity and indignation, but we lend our sympathy to the Biographer, because we are convinced of his sincerity; and, satisfied with the tribute paid to justice, we permit ourselves to indulge in unreserved compassion.

The great virtue of impartiality is not, however, to be con-

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[1] Some instances of this practice may be found in Pliny, Nat. Hist. b. xxxiv. c. 19, xxxvi. c. 4, and Grævius, Thes. Ant. Rom. vol. iii. p. 88.

founded with that mistaken or pretended candor which is only the instrument of detraction. The survivor of his friend may justly hesitate to reveal facts yet unknown, which, while they illustrated his character, would dishonor his memory. He who professes to inform mankind, is bound to inform them truly; but it is better to renounce the office of Biography, when it offers only the alternative of dishonest concealment or hateful disclosure, than to become the accuser of him who no longer exists, and to raise up from obscurity the imperishable evidence of his faults. Vainly would it be urged, that a duty to society requires the sacrifice of private feeling to the interests of moral and historical knowledge. No public claim can have power to violate the sanctity of that reserve which affection and good faith alike enjoin; and he whose weakness or depravity can avail itself of such a pretext, will more probably corrupt men by his example, than improve them by his information.

In whatever point of view we contemplate Biography, a multitude of interesting topics press on our attention. From those which have been selected as illustrative of the objects and duties of the Biographer, we may sufficiently estimate the difficulties of his task, its dignity and usefulness. To perpetuate the fame of heroes and sages, and to render those actions which have astonished whole states a familiar study and a salutary source of practical instruction; to awaken emulation or repress confidence in aspiring genius, by conspicuous examples in letters, arts, or sciences; to record the excellencies of those honored individuals in every class of society, whose virtues are held most worthy of imitation, and whose memory is most affectionately cherished, are labors worthy of the most exalted ambition: but to seize upon that sound and manly style of narration which at once gratifies and sustains curiosity, and which neither wastes itself in frigid generality, nor dwindles into frivolous minuteness; to discharge honestly that rigorous duty of impartial representation in which the moral character of the Biographer himself is so deeply interested; to dismiss prejudice, to suppress fondness, to banish affectation even when his own history is the subject, are difficulties which the most accomplished mind may glory in surmounting. The writer who has approached perfection in a species of historical composition more powerful than any other in awakening the sympathies, and disposing the heart to profound and useful reflection, may claim a place in the highest rank of literature; and while we yield this distinction to the Biographer, we may without exaggeration pronounce, that the successful cultivation and general encouragement of Biography affords an honorable testimony to the genius and character of a nation.

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OBSERVATIONS

On Professor Hermann's Review of the New Edition of Stephens' Greek Thesaurus.

No. II.—[*Continued from No. XXXVI p.* 390.]

THE Editors will now proceed to examine some of the critical remarks, contained in this valuable Review.

1. Ἄβρὸς, ἁβρὸς, ἄβρα, ἅβρα.

"In v. ἁβρὸς, de qua copiosissime est et doctissime explicatum, non vidimus citata, quæ Valck. scripsit ad Callim. Fragmm. 233. Cæterum insigni diligentia efficere studuerunt Editores doctissimi in adnotatione tertia p. 43. ἄβρα, non ἅβρα esse scribendum, siquidem librariis in huiusmodi re fides est, qui sæpe in spiritibus ponendis negligentissimi sunt. Accedit, quod recentior pronunciatio, quæ etiamnum in usu est Græcis, non solet exprimere spiritum asperum."

From these words the reader might imagine that the Editors rested their orthography of the word ἄβρα, *Ancilla*, solely on the authority of Librarians, who are admitted to be most careless in giving accents and breathings, and who no doubt frequently followed the practice of their own age, which might be the reverse of the rule adopted by those ancient writers, whose works they were employed to transcribe. In point of fact, however, the Editors have adopted the rejected orthography ἄβρα for ἅβρα, induced not merely by the readings of Mss., but by the authority of Eustath. and H. Steph., who consider this word as derived from a foreign root, totally distinct from the Greek word ἁβρός. The words of the Editors are:

"At ἅβρα, Ancilla, formatum esse ex ἁβρὸς, Mollis, ut censent doctissimi illi viri, Dorv. Albert. Locella, Sturz. et Schneider., non est res satis certa. Imo vero etiam Eustath. pro voce peregrina accepisse, ut vidit noster Stephanus, qui illa de causa Thesauri Indici inter cetera γλωσσηματικὰ vocabula hoc inserendum esse putavit, certissimum est. Cur igitur ἄβρα in ἅβρα mutari debeat? præsertim cum leni spiritu extet in duobus Hesych. locis, in Phavorino, in duobus Grammatici S. Germ. locis, in Etym., in Lex. H. Stephani veteri, in Lex. Ms. Bibl. Coisl. 602., ter in

Eustathii loco, item in tribus Luciani locis laudatis, cum porro bis sic scriptum in suo Pollucis Codice, nempe ad 4, 151. et 154. invenerit Jungerm.; cum eadem scriptura reperiatur in Charitone 1, 4. cum denique Schweigh. ad Athen. 349. e. ' tenuerit in Machonis versu scripturam ἄβρας, leni spiritu, ut erat in Ed. Bas. et Cas. 1. nec aliud quid e Ms. A. annotatum.'"

With respect to the derivation of ἁβρὸς from ἥβω, the Editors are agreed with the learned Professor.

2. Ἄγαν, ἡ ἄγαν δουλεία.

" Similia quædam notari posse videmus in v. ἄγαν. Cuius quum duas signiff. posuisset Steph., *Nimis* et *Valde*, et utramque invenire sibi visus esset in illo versu Alphei, Τὸ μηδὲν γὰρ ἄγαν, ἄγαν μετέρπει, hæc adiecerunt Editores:—' At contra Aristoteles Rhet. 2, 21. Οὐκ ἀρέσκει δέ μοι τὸ λεγόμενον, Μηδὲν ἄγαν· δεῖ γὰρ τούς γε κακοὺς ἄγαν μισεῖν. Eurip. Hippol. 263. Οὕτω τὸ λίαν ἧσσον ἐπαινῶ Τοῦ μηδὲν ἄγαν, Καὶ ξυμφήσουσι σοφοί μοι. Pindar. ap. Plut. 2, 116. et Hephæst. de Metr. 91. Σοφοὶ δὲ καὶ τὸ μηδὲν ἄγαν ἔπος αἴνησαν περισσῶς. Palladas 62. Μηδὲν ἄγαν τῶν ἑπτὰ σοφῶν ὁ σοφώτατος εἶπεν.' Fatemur, quem ad finem hæc dicta sint, nos non satis assequi. Nam videntur quidem hoc velle, non magis in Alphei versu utramque inveniri huius adverbii significationem, quam in his, quos afferunt, aliorum scriptorum locis. Quod etsi recte eos contendere putamus, tamen, si ἄγαν *Nimis* significat, μηδὲν ἄγαν autem Latine est *Ne quid nimis*, quid aliud responsurum censebimus Stephanum, quam hoc, in illis quoque exemplis μηδὲν ἄγαν *Ne quid nimis* significare, et ap. Aristot. quidem, eodem modo ut ap. Alpheum, utraque significatione positum esse ἄγαν? Ex quo apparet, alio modo refutandum fuisse Stephanum; et id ipsum facere debebant Editores. Nam falsum est," etc. etc.

The learned Reviewer has altogether misunderstood the meaning of the Editors. In using the words, At contra Aristot. Rhet. 2, 21. Οὐκ ἀρέσκει δέ μοι τὸ λεγόμενον, Μηδὲν ἄγαν· δεῖ γὰρ τούς γε κακοὺς ἄγαν μισεῖν, the Editors had no intention of opposing the remark of H. Stephens, but simply meant to oppose Aristotle's disapprobation of the proverb to Alpheus's commendation of it. Nor have the Editors connected the words of Aristotle disapproving of it, with the words of Eurip. Pindar and Palladas approving of it. It is true that they immediately follow the passage from Aristotle, but there is no conjunction, which connects them with it.

" De eodem illo ἄγαν quæ contra Spohn. dicta sunt p. 70., et quæ ibidem de consociatione eius cum superlativis, non ad v.

Ὑπεραγαναχτῶ, ubi nemo illa exspectaret, sed ad ipsum adv. Ἄγαν afferenda erant."

The Editors admit that this matter ought to have been placed under Ἄγαν, but the question is, whether, not having been inserted in its proper place, it was altogether to be omitted? The Editors thought not, though the Reviewer may think differently. Those students, who may in future times wish to examine the opinion of Spohn, and to see examples, in which ἄγαν is used with a superlative, will not be disposed to quarrel with the Editors for putting the observations in a wrong place, but rather to thank them for not having totally omitted the discussion of points, about which they were interested. Referred to p. 70., as they will be in the General Index, for the uses of ἄγαν with the article and with the superlative, they will find no inconvenience whatever resulting from this accidental distribution of the matter under Ὑπεραγαναχτῶ.

"Locum Platonis Polit. 564. ita scriptum dederunt, Ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ ἐς ἄλλο τι ἢ εἰς [τὴν] ἄγαν δουλείαν μεταβάλλειν καὶ ἰδιώτῃ καὶ πόλει. Articulum, quem uncis incluserunt, nec libri habent, quod sciamus, nec Stephanus posuit, ut eum Editores propterea, quia necessarium putabant, adiecisse videantur. At uti addendus est articulus, ubi finitum est nomen, ita omittendus est, ubi est infinitum. Sic recte dicas, αὕτη ἐστὶν ἄγαν δουλεία, *Hæc est gravis servitus:* quod ubi dixeris, αὕτη ἐστὶν ἡ ἄγαν δουλεία, hoc significaveris, *Hæc est illa gravis servitus.*"

The learned Professor seems to the Editors to have committed four mistakes in this paragraph; but they are ready to examine carefully whatever may be said by him in vindication of himself.

1. The Editors maintain the necessity of adding τὴν before ἄγαν δουλείαν, because ἄγαν δουλείαν without τὴν is *not* Greek. Ἄγαν without the article cannot, consistently with the genius of the Greek language, be used for an adjective, and the Editors request from the Reviewer instances, where it has the sense of the adjective without the article? Pseudo-Longin. 42. Ὅταν εἰς λίαν συνάγηται βραχύ. According to the opinion of Professor Hermann, this passage is correct as it stands, but the Editors have no doubt, (see Nov. Thes. Gr. L. 999. d.) that the Author wrote εἰς τὸ λίαν—βραχύ. Dr. Butler, Mr. Elmsley, and Mr. Blomfield, would interpret Æschyl. Prom. 973. Σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' ἀεὶ, *Whoever happens to be in power.* But 1. the sense does not require

this interpretation; 2. the genius of the Greek language rejects it, because ἀεὶ never has, and never can have, this meaning, as Mr. Barker has shewn in his Classical Recreations and in the Class. Journ., except when it is placed, as in the instances cited by Mr. Blomfield, between the article and the participle: τὸν ἀεὶ κρατοῦντα.

2. Αὕτη ἐστὶν ἄγαν δουλεία cannot, as the Reviewer contends, be translated, *Hæc est gravis servitus,* because ἄγαν without the article prefixed is an adverb, not an adjective.

3. Αὕτη ἐστὶν ἄγαν δουλεία the Editors maintain not to be even Greek, but they will yield on this point, if the Professor can produce any instances of a similar phrase from any Attic writer.

4. If the phrase, Αὕτη ἐστὶν ἡ ἄγαν δουλεία, necessarily signifies, as the Reviewer thinks, *Hæc est illa gravis servitus,* the phrase ἡ ἄγαν δουλεία must necessarily imply *Illa gravis servitus,* whereas in truth it signifies merely *gravis servitus.*

5. If Plato in the first part of the sentence wrote ἡ ἄγαν ἐλευθερία, he must have written τὴν ἄγαν δουλείαν, because the same principle of the language, which required the insertion of the article in the one place, would require it in the other: Ἡ γὰρ ἄγαν ἐλευθερία ἔοικεν οὐκ εἰς ἄλλο τι ἢ εἰς [τὴν] ἄγαν δουλείαν μεταβάλλειν καὶ ἰδιώτῃ καὶ πόλει.

Thuc. 7, 3. Ἐπανῆγε τὸ στράτευμα ἐς τὴν εὐρυχωρίαν μᾶλλον. In the Bipont Edition this passage is thus translated: "Copias in locum patentiorem reduxit." "Μᾶλλον pro μείζω dicit Portus, quomodo Noster supra." Wass. The word μᾶλλον may be here translated literally Magis, *In locum patentem magis (quam altum,)* "Into a place rather open than high," i. e. "Into the open plain rather than upon the heights," *Non tam, quam.* Cf. 7, 81. Οὐ προὐχώρει μᾶλλον ἢ ἐς μάχην ξυνετάσσετο. "Ubi ἡ μᾶλλον εὐρυχωρία, ut μᾶλλον ἐξουσία 7, 12. et ita ἡ ἄγαν ἐξουσία, Plut. Mor. 283. c. ἡ ἐπιθυμία, μισοπονηρία, et ὁ ἄγαν φόβος 452. a. ἡ ἄγαν προμήθεια Chrys. 4. Op. 8. D2. ἡ τέκνοις ἄγαν χρημάτων συναγωγὴ Democr. in Stob. Tit. 10. p. 130. ἡ πολλάκις κρίσις Plut. Mor. 452. a. ἡ πάλιν ἀναχώρησις Thuc. 5, 5. οἱ λίαν διδάσκαλοι Chrys. 6. Op. 68. B. et τὸ μᾶλλον, Nimium, Dio ap. Stob. Tit. 72. p. 442. τὸ μᾶλλον κοσμεῖσθαι φεύξεται, quæque similia notarunt alii." Abresch. Diluc. Thuc. 663. This note reflects but little credit on its writer. 1. The meaning

of the words of Thuc. 7, 3. ἐς τὴν εὐρυχωρίαν μᾶλλον, is misunderstood. 2. The phrase, ἡ εὐρυχωρία μᾶλλον, is, contrary to the principles of the Greek language, considered equivalent to the phrase, ἡ μᾶλλον εὐρυχωρία.

3. *Λέλογχε* in Sapphus versu.

" Atque omnino laudanda quidem magnopere est æquitas illa, quæ in litteris non quis aliquid, sed quid quisque dixerit, spectandum putat: sed ob hanc ipsam tamen caussam vellemus aliquot locis non esse promiscue quorumcunque hominum verba allata. Sic p. 54. cur ad verba Sapphus,

Ἐγὼ δὲ φίλημ' ἀβροσύναν,
Καί μοι τὸ λαμπρὸν ἔρος
Ἀελίῳ καὶ τὸ καλὸν λέλογχε,

(ita enim hi versiculi, si sic scripsit Sappho, disponendi sunt,) verba adscribi opus erat Volgeri, non modo sensum explanantis, qui satis planus factus erat eo, quod integrum Clearchi, qui hæc affert, locum Editores apposuerant, sed falso etiam contendentis, λέλογχε, (quod bis λέλογκε scriptum videmus, ut ap. Blomfield.) active dictum esse?"

The learned Reviewer has duly appreciated the candor of the Editors, who have neither sought for opportunities of attacking the writings of those, who might be considered inimical, nor ungenerously suppressed the mention of their names, when their works supplied pertinent matter.

Tros Tyriusve mihi nullo discrimine habetur.

Nor indeed have the Editors scrupled to examine the opinions, and sometimes to point out the mistakes of their personal friends on points of criticism with that strict impartiality, which becomes them as the conductors of a national work, and that perfect freedom, which should reign in the Republic of Letters.

The very reason why the Editors quoted the words of Volger was, because, contrary to the opinion of the Reviewer, he interprets λέλογχε in an active sense; and the passage of Clearchus was quoted at full length to shew that Volger was justified in giving that interpretation of it. If λέλογχε was not here to be considered as active, Clearchus would in all probability not have interpreted it by the active verb εἶχεν: *Φανερὸν ποιοῦσα πᾶσιν, ὡς ἡ τοῦ ζῆν ἐπιθυμία τὸ λαμπρὸν καὶ τὸ καλὸν εἶχεν αὐτῇ.* Nor do the Editors see how

the word can be interpreted in any other sense; but they are ready to consider carefully any other interpretation, which the learned Reviewer may propose. They add, that the interpretation of λέλογχε in an active sense, is not peculiar to Volger and themselves. "Constructio sic concipienda: '*Ο ἔρος ἀελίω λέλογχέ μοι τὸ λαμπρὸν καὶ τὸ καλόν.*" Schweigh. The version of Dalechamp can scarcely be admitted by the Reviewer, because it is quite at variance with the interpretation of Clearchus. "Ego delicias amo; feri tamen hominis mihi sorte amor contigit, et honestus, et splendidus."

"Huic Volgero, qui dissuadentibus nobis edidit Fragmenta Sapphus, Editores Thesauri etiam in rebus metricis aliquid tribuere videntur, ut ex eo colligimus, quod in adnotatione subiecta his verbis eius mentionem faciunt: 'Versus in ordinem redigendos aliis relinquimus, (v. Volger. p. 89.)' at in re metrica quum omnino nulla est huius auctoritas, tum hoc in loco omissionis signo ante μοι ponendo fecit id, quod quivis, ubi meliora desunt, facere potest."

With metrical questions the Editors do not meddle, because they are incompetent to the discussion of them. But for this very reason they think it to be their duty to refer the student to such writers, as have touched on them. They do not, however, conceive that in doing so they are responsible for the opinions of those writers, whether right or wrong, unless they commit themselves by direct approbation or censure of them. In the present instance the Editors have not so committed themselves.

"Eiusdem Volgeri longam adnotationem, in qua inauditi quidam trimetri trochaici, et perinepte quidem restituuntur, non dubitarunt totam exhibere p. 301."

The Editors here also have not expressed any approbation of the verses as restored by Volger. They have merely, conformably to their plan of collecting materials for the use of future editors of classical works, recorded what Volger has said about the metre, and also what he has said about the sense of the corrupt passage in question. The very folly and ignorance, and inaccuracy of some writers, have not unfrequently conducted the Editors, while employed in the detection of them, to the right reading or the right interpretation of passages, which neither the acuteness, nor the learning, nor the accuracy of others could correct, or explain.

4. *Τελεσσιδώτειρα.*

The Editors have no hesitation in expressing their entire assent to all, which the learned Reviewer has written about this word.

5. *Ἠγάθεος, Θεῖος, Δῖος.*

The Editors have equal pleasure in acknowledging the propriety of all, which the Reviewer has said about these words.

6. *Αἰγύπτης.*

"Quod obiter addunt doctissimi Editores, in Bekkeri Anecd. 1, 361. (*Αἰγύπτης· συβότης, νομεὺς,*) scribendum sibi videri *Αἰγιβότης* vel *Αἰγοβότης*, id nobis quidem parum verisimile videtur, quia addita interpretatio *συβότης, νομεὺς*, non satis quadrat. Periculosum est, huiusmodi verba tentare, ac præstat, ut nos quidem censemus, exspectare, dum aliunde certius quid proferatur."

Though the Editors may have failed in their conjecture, yet this very failure may incite some critics to more successful efforts, which, but for the Editors, might never have been made. So far therefore from discouraging all attempts at conjectural criticism in such difficulties, the Editors would strongly recommend them as likely to elicit sooner or later the true reading. The more conjectures the critic has before him, the greater will be his chance of hitting the mark. With respect to their substitution of *Αἰγιβότης* or *Αἰγοβότης* for *Αἰγύπτης*, they do not agree with the learned Professor in thinking that the explanation subjoined to the gloss, (*συβότης, νομεὺς,*) does not sufficiently suit that conjecture. On the contrary, it seems to them to derive confirmation from that very circumstance. For, if *συβότης* could not have been used by the Grammarian to explain *αἰγοβότης*, so neither could *νομεὺς* be conjoined with *συβότης*, as if it were synonymous with it, because *νομεὺς* is applied to *sheep*, and *cattle*, and it may be, to *goats*, but not to *pigs*. In the absence of the passage, which the Grammarian had in his eye, it is impossible for the learned Reviewer to decide whether *αἰγοβότης* could not have been the word, because the sense might not have been affected whether we understood a *shepherd*, or a *goatherd*, or a *swineherd*.

7. *Τήκων, ῥήσσων αἰθέρα.*

"P. 260. afferunt Fragmentum ex Orphicis, servatum a Macrob. 1, 18.

Τήκων αἰθέρα θεῖον, ἀκίνητόν περ ἐόντα.

In adnotatione subjecta, quoniam et Damascius de hac ipsa re dicat νεφέλης ῥαγείσης, et Suid. v. Ὀρφεὺς scribat, Ἔφησε δὲ ὅτι φῶς ῥῆξαν τὸν αἰθέρα ἐφώτισε τὴν γῆν, coniciunt τήκων glossam esse, qua expulsa fuerit genuina scriptura ῥήσσων. In ea re nos nullo modo assentientes habent. Primum enim τήκων αἰθέρα aperte poeticum est, nec mirum, qui prosa oratione utebantur, a poetica dictione abstinuisse. Deinde negamus etiam omnino, ῥήσσων scribere potuisse, qui versus illos fecit, non propter verbum, sed propter tempus verbi. Τήκων enim recte ille dicere potuit, quod id paullatim fit; ῥήσσων autem non potuit, quia rumpi ætherem unius momenti est, sed debuisset ῥήξας dicere, quemadmodum et Damascius et Suid. aoristo sunt usi."

The Editors allow that Orpheus could not, for the reason assigned by the Reviewer, have said ῥήσσων. But, while they admit that τήκων is poetical, they must ever think that ῥήξας would have been more so: while they admit that there is nothing surprising that the prosaic word should differ from the poetic, they must ever be surprised at the fact, that the prosaic word should be by far the strongest and the most appropriate expression. How can we reconcile to our notions of divine majesty and power that Horus should have been produced by the slow and gradual liquefaction of the æther, and not by the instantaneous bursting of unanimous clouds? How can we account for the fact that the poet describes the birth of Horus by a term far below the dignity of the being produced and the majesty of the producing God, when the prose writers have employed an expression worthy of both? In one way only can we reconcile the glaring contradiction by substituting for τήκων some word, which is analogous to the νεφέλης ῥαγείσης of Suidas, and the Φῶς ῥῆξαν τὸν αἰθέρα of Damascius. Whence could these writers, Suid. and Damasc., have drawn their phrase but from the Orphic theology? and if, as there is good reason to believe, both of them had in view these very verses preserved by Macrobius, can there henceforth be a doubt in the Reviewer's mind that Orpheus, whose doctrines they are delivering, used some word perfectly synonymous with the one employed by themselves? What this word was, whether the same word, Ῥῆξας δ' αἰθέρα δῖον, ἀκίνητον πρὶν ἐόντα, or some other word, the Editors will not pretend to say, but are ready to receive the suggestions of the learned Reviewer himself; for he is well qualified to decide on such matters.

" Quumque Homerus, qui auctor Epicis et dux fuit in plerisque rebus, feminino genere dicat *αἰθέρα δῖαν*, videndum erat, ne ita scriptum ab Orphico illo existimare deberemus, *Τήκων αἰθέρα δῖαν, ἀκινήτην πρὶν ἐοῦσαν.*"

On the first perusal of this passage the Editors were disposed to think, that by a blunder of the press, *ἀκινήτην* had been substituted for *ἀκίνητον*, but on referring to the Ms. of the Reviewer, they found that it so stands in his own hand-writing. They are, however, persuaded that the mistake is to be attributed to the pen, and not to the head of the writer.

8. *Ὁ Κισσεὺς Ἀπόλλων, ὁ Καβαῖος, ὁ μάντις,*

" P. 261. b. Aeschyli Fragm. e Macrob. 1, 18. afferunt Editores doctissimi, *Ὁ Κισσεὺς Ἀπόλλων, ὁ Καβαῖος, ὁ μάντις.* De eo ita scribunt:—' Ubi Barnes. ad Eurip. Bacch. 408. pro *ὁ Καβαῖος* reponit *ὁ Σαβαῖος*, sed Meurs. (probante Butlero ad Aesch. 8, 250. qui quæ fuerint ipsa verba Aeschyli, definire non audet,) legit *ὁ καὶ Βάκχος*, idque omnino recte. Macrob. enim testatur, Aeschylum in illo versu ad eandem cum Euripide sententiam dixisse Apollinem Liberumque unum eundemque deum esse. At nisi cum Meursio legas, *ὁ καὶ Βάκχος*, nihil ibi est, e quo Macrobii mens erui possit. Nemo enim dixerit, Macrob. hac una de causa versum attulisse, quod Aeschylus Apollinem *Κισσέα* appellarit, quo epitheto Bacchus alibi ornatur. Suid. *Κισσεύς· ὁ Διόνυσος.*' Addunt deinde alia, quæ ad Bacchum *Κισσέα* pertineant. At primo vellemus, quæ Meursii et Butleri culpa est, non etiam in se admisissent Editores præstantissimi. Nam illud, *ὁ καὶ Βάκχος*, Scholiasta, non Poeta dignum est, nec fieri ullo modo potuit, ut ita Aeschylus scriberet. Deinde vero, etsi *Σαβάζιος* potius, quam *Σαβαῖος* dici solet Bacchus, tamen vix putamus dubitandum esse, quin probanda sit Barnesii conjectura: ad quam refutandam quod afferunt Editores, confirmandæ inservit. Etenim si *Σαβαῖος* Bacchi, non Apollinis cognomen est, quis non videt, perinde esse, utrum ille *Σαβαῖος*, an *Βάκχος* dicatur? ut minime necessarium sit, ipsum hic nomen *Βάκχος* legi. Denique in eo quoque repugnare sibi videntur, quod nomen *Κισσεὺς* satis esse ad Bacchum significandum negant. Hoc enim si demonstrare volebant, etiam alios deos isto cognomine appellari ostendendum erat: nunc vero, quum Bacchi esse eam appellationem doceant, quid aliud, quam id ipsum, quod negabant, efficiunt, non posse alium, quam Bacchum, intelligi?"

The Editors have not denied that the appellation *Κισσεὺς* would be a sufficient designation of Bacchus, (for the examples, which they have cited, prove the contrary,) nor did they mean to insinuate that

it might be taken for the name of some other god. But their meaning was this, that, if the verse of Aeschylus had contained no other proof of the identity of Bacchus and Apollo except the junction of the words, ὁ Κισσεὺς Ἀπόλλων, Macrobius would scarcely have inferred that identity without expressly adding that Κισσεὺς was a sirname of Bacchus, and could not for certain reasons be applied to Apollo, except on the notion of their being one and the same god. Under this impression they rejected the conjecture of Barnes ὁ Σαβαῖος, for the corrupt reading ὁ Καβαῖος, and adopted the reading of Meursius, ὁ καὶ Βάκχος, as if ὁ Σαβαῖος and ὁ Βάκχος were not, as they indisputably are, one and the same god. Dr. Butler also approves of Meursius's conjecture under the same notion that ὁ Σαβαῖος and ὁ Βάκχος are not the same. They must, however, now declare that they agree with the learned Professor in rejecting ὁ καὶ Βάκχος as a phrase more worthy of a Scholiast than a Poet, and in adopting the emendation of Barnes, ὁ Σαβαῖος. The Editors conceive that Æschylus is speaking not of Bacchus, but of Apollo. For, if he were speaking of Bacchus, he would scarcely have applied to him the appellation ὁ μάντις. Macrobius inferred from this verse the identity of Bacchus and Apollo, because the names ὁ Κισσεὺς, ὁ Σαβαῖος, which were considered as peculiar to Bacchus, are there applied to Apollo.

"Ubi Butleri mentionem faciunt Editores, non debebant illud addere, 'Qui quæ fuerint ipsa verba Aeschyli, definire non audet.' Nam quæ quis sensu cassa scribit, cur quæso repetantur? Ipsa verba Aeschyli sunt, quæ Macrobius posuit. Illud volebat Butlerus dicere, veram se horum verborum scripturam definire non audere."

Nor did the Editors suppose that Dr. Butler had any other meaning. It is their general practice to employ, for fear of mistakes, or the suspicion of mistakes, the very words of the Authors, whom they quote, and in the present instance they wished to convey to their readers in Dr. Butler's own language, the fact that he had not attempted any arrangement of the words, or any criticism respecting them, except by expressing his approbation of Meursius's reading ὁ καὶ Βάκχος.

9 Ἧλιε παγγενέτορ, παναίολε, χρυσεοφεγγές.

While the Editors now admit that Orpheus might have applied to Πὰν the epithets αἰόλος, and χρυσεοφεγγὴς, they do not think

that the reading *Πὰν αἰόλε* is, as the learned Reviewer intimates, necessary to establish the truth of Macrobius's remark. The words are these:—" Solem esse omnia et Orpheus testatur his versibus :

Κέκλυθι τηλεπόρου δίνης ἑλικαυγέα κύκλον
Οὐρανίαις στροφάλιγξι περίδρομον αἰὲν ἑλίσσων,
Ἄγλαε Ζεῦ, Διόνυσε, πάτερ κόσμου, πάτερ αἴης,
Ἥλιε παγγενέτορ, Πὰν αἰόλε, χρυσεοφεγγές."

If Orpheus calls the Sun *Jupiter, Bacchus, the Father of the World, the Father of the Earth,* Macrobius might perhaps justly infer, " Solem esse omnia" according to the Orphic theology. Though Pan be called in Hymn xi=x. *κόσμοιο τὸ σύμπαν*, yet the Editors think that the Reviewer reasons too acutely in concluding 1. that Orpheus wrote *Πὰν αἰόλε* in that sense, and 2. that Macrobius so understood these words. If Macrobius had so understood them, he need have cited only the last of the four lines to prove that in the Orphic theology the Sun is every thing, *Ἥλιε παγγενέτορ, Πὰν αἰόλε, χρυσεοφεγγὲς*, and as the words *Πὰν αἰόλε* do not necessarily involve this idea, but might be taken by his readers in the common sense, he would no doubt have added some remark to prevent such misinterpretation of them.

As to the thirteen verses attributed to Hermes in Stobæus, which Heeren considers as Orphic, the Editors are now disposed not to adopt his opinion ; for, as the learned Reviewer observes, " et argumentum paulo aliud videtur, nec dicendi genus plane cum ceteris convenit."

" Quod vero ad undecim illos, sive decem potius, versus attinet, ab eodem Stob. in Eclogis 1. 3. p. 68. servatos, eos etiam negamus Orphicos esse, si non aliis de caussis, certe propter dialectum Doricam. Quare, quod aiunt, vindicasse Heerenium hos versus Orpheo, id vellemus argumentis demonstrassent. Namque illi Orphicorum conditores non alia dialecto usi sunt, aut uti potuerunt, quam ea, quæ ab omnibus Græcis antiquissimorum poetarum lingua haberetur : unde iis a Dorica abstinendum fuit. Præterea vero nihil in istis versibus est, quod non æque a quovis alio, quam ab Orphico scriptore, dici potuerit. Eoque minus, ut speramus, mirabuntur Editores doctissimi, quod neque quum Orphica ederemus, versus illos commemorandos putavimus, neque nunc adducimur, ut eos Orphicis adnumerandos esse nobis persuadeamus."

The Editors have stated the grounds, on which Heeren attributed

these verses to Orpheus, viz. orationis genus et epitheta Deorum. With respect to the first of these grounds, the learned Reviewer may be right in saying that the verses contain nothing, which might not have been said by any other, than an Orphic writer; but about the other argument, drawn from the epithets here applied to the Gods, he is silent. They do not, however, lay much stress on this point. The Reviewer contends that these verses could not have been written by Orpheus, because Orpheus did not write in the Doric dialect. But he has overlooked the passage, which they have produced from Metrodorus ap. Jambl. V. P. 34. to shew that Orpheus was supposed to have employed this dialect, *Κεχρῆσθαι τῇ Δωρικῇ διαλέκτῳ καὶ τὸν Ὀρφέα, πρεσβύτερον ὄντα τῶν ποιητῶν.* Now, if, as there is some reason to suppose from this passage, there were certain compositions in the Doric dialect attributed to Orpheus, (whether wrongly or rightly, is another question,) neither Heeren, nor the Editors, who adopted his opinion, are chargeable with error for assigning to that poet the verses in question.

10. *Ἀγαναχτέω διά.*

" Non rectius, ut nostra quidem opinio est, p. 65. Stephanum reprehenderunt, verbum *ἀγαναχτεῖν* accusativo iungi dicentem, quam constructionem ipsi per ellipsin particulæ *διὰ* explicant. Putabamus vero, iis, quæ de Ellipsi in Museo Studiorum Antiquitatis disputavimus, pridem effectum esse, ut istiusmodi ellipses nemini erudito amplius probarentur: neque in Germania quidem quisquam, præter quosdam, qui in vetustiore disciplina consenuerunt, de tali re cogitat."

The Editors have neither leisure, nor room, properly to defend their opinion on this question. But they must observe, that they cannot bring themselves to assent to all the doctrines laid down by the learned Reviewer in the Dissertation, to which he has referred them.

In concluding the Editors would remark, that all the criticisms in their work are to be considered as *autoschediastic*, because, as soon as they are finished, they are despatched to the press, and that very little opportunity is afforded to them of correcting those errors, and supplying those defects, which a leisurely and careful revision could not fail to discover.

SUR SIMONIDES DE CÉOS.

La version latine de Platon, par Marsile Ficin, donne à Simonides l'épithète de *chium ;* cette faute n'est pas dans le texte grec, mais dans l'édition purement latine de 1500. Elle est répétée dans l'édition grecque et latine de Deux-Ponts, 1784, et cela est d'autant plus singulier, que le texte de cette même édition écrit Κεῖον, qui ne convient qu'à l'île de Céos, aujourd'hui Zea, dans la mer Egée, où étoit né Simonides, fils de Léoprépès, dont il est ici question : sa patrie étoit la ville d'Ioulis. On place l'année de sa naissance vers la troisième année de la cinquante-cinquième olympiade, l'an 558 avant notre ère ; en sorte qu'il florissoit du temps de Darius, fils d'Hystaspis, dans le sixième et cinquième siècles avant notre ère. La poésie fut son principal talent ; il excella surtout dans l'élégie et la poésie lyrique, ce qui le distingue d'un autre Simonides plus ancien, qu'on appeloit poète iambique, parce qu'il faisoit des vers iambes. Celui-ci étoit né à Minoa, ville de l'île d'Amorgos, une des Sporades.

Simonides de Céos étoit né pauvre. Voulant utiliser son talent pour les vers, il parcourut, dans sa jeunesse, les grandes villes de l'Asie, chantant, moyennant une récompense, les louanges de ceux qui avoient vaincu dans les jeux publics. Enrichi par ces courses lucratives, il voulut retourner par mer dans sa patrie ; il s'embarqua sur un vaisseau, qu'une horrible tempête brisa au milieu de la mer, d'autant plus facilement que ce navire étoit déjà vieux. Les uns ramassent leur argent, les autres, ce qu'ils ont de précieux, voulant s'assurer une ressource contre la misère. " Et toi, Simonides," dit un des naufragés, plus curieux que les autres, " n'emportes-tu rien de ce qui est à toi ?"—" Tout ce qui est à moi," répondit-il, " est avec moi." Cette réponse, qu'avoit faite long-temps auparavant le sage Bias, de Prière, dans une occasion semblable, n'auroit pas été inventée par Simonides, qui prouva dans la suite qu'il n'aimoit pas à rien perdre ; mais il l'appliqua fort à propos. Ses compagnons de voyage, trop chargés pour la plupart, périrent dans les flots : peu se sauvèrent à la nage. Surviennent des voleurs qui leur prennent ce qu'ils avoient emporté, et les laissent nus. Près de-là se trouvoit Clazomènes, ville ancienne ; les naufragés s'y retirent. Un citoyen de cette ville, ami des lettres, qui avoit lu souvent les vers de Simonides, étoit, sans l'avoir vu, un de ses plus grands admirateurs. Il reconnoît notre poète à sa conversation, il l'accueille avec un vif empressement, lui donne libéralement des habits, de l'argent, et des esclaves. Pendant ce temps-là, les autres demandent l'aumône, portant, suivant l'usage, le tableau de

leur naufrage. Simonides les ayant rencontrés par hasard: "Je vous avois bien dit que tout ce qui est à moi étoit avec moi; vous, il ne vous est rien resté de tout ce que vous aviez emporté." Ce fut ainsi qu'il prouva que l'homme qui sait orner son esprit de connoissances utiles et agréables, le véritable savant, trouve toujours en lui-même des richesses.[1]

Une vie errante ne pouvoit convenir long-temps à un poète qui avoit mérité une si grande réputation. Hipparque ayant succédé à Pisistrate, suivit l'usage alors adopté par les souverains, d'appeler à leur cour ceux qui se distinguoient par leurs lumières ou par leurs talens. Simonides parvenu à l'âge de trente ans, étoit bien digne de fixer son attention; et la générosité avec laquelle ce prince le traita, leur fait honneur à tous deux. La fin malheureuse de ce protecteur lui fit quitter Athènes pour aller chercher en Italie, auprès du roi Alevas, un asyle contre les cruautés d'Hippias. Ce fut là qu'il sembla que les dieux rivalisassent en quelque sorte avec les hommes pour récompenser les talens de Simonides.

Ce poète étoit convenu d'une certaine somme pour composer l'éloge d'un athlète, nommé Scopas, vainqueur au pugilat. Simonides se retire pour laisser un libre cours à son imagination: mais le sujet infertile et borné arrêtant son essor, il use d'une liberté permise en cette occasion, et fait entrer dans son poème les deux astres, fils gémaux de Jupiter et de Léda, relevant par cet illustre exemple la gloire de son héros. Il fit agréer l'ouvrage; mais il ne reçut que le tiers de la somme qui lui avoit été promise. Lorsqu'il demanda le reste, l'athlète lui répondit: "Vous le recevrez de ceux pour lesquels vous avez fait deux parties de cet éloge. Mais pour que je n'aye pas à me reprocher de vous avoir renvoyé mécontent, je vous invite à souper ce soir; je rassemble aujourd'hui mes parens et mes amis, je vous mets de ce nombre." Quoique trompé et sensible à cette injure, Simonides, pour ne pas détruire toute reconnoissance chez l'homme qui lui avoit fait un si ridicule compliment, donna sa parole; et l'heure dite, il arrive, il prend place. Les verres, amis de la gaîté, brilloient sur la table. Toute la maison, livrée à la joie, retentissoit du bruit des magnifiques apprêts du festin. Soudain, deux jeunes hommes, couverts de sueur et de poussière, d'une figure sur-humaine, commandent à un petit esclave de faire venir Simonides, ajoutant qu'il est de son intérêt de ne point tarder. Le valet tout troublé presse Simonides. A peine celui-ci avoit-il mis le pied hors de la salle, que le plancher tomba. Tous les convives furent écrasés; on ne trouva pas de jeunes hommes à

[1] Phèdre, livre 4, fable 20. Voyez l'édition qu'en a donné M. Gail, avec des notes et une traduction françoise.

la porte. Lorsque ces détails furent répandus, on en conclut très-naturellement que les dieux reconnoissans étoient venus sauver la vie à leur poète.[1] Cette histoire n'a pas paru indigne à La Fontaine d'être mise en vers françois,[2] long-temps après que la croyance religieuse qui en faisoit le mérite, n'existoit plus. La traduction mériteroit d'être rapportée ici, si elle n'étoit pas si connue. Le fabuliste françois explique comment le fait a pu arriver, par le secours des prêtres, toujours d'intelligence avec les poètes. " Jadis l'Olympe et le Parnasse," dit-il, " étoient frères et bons amis."

Quoi qu'il en soit, on sent combien cette aventure dut faire honneur à Simonides, qui, après la destruction de la tyrannie et la retraite d'Hippias, s'empressa de rentrer dans Athènes, où il ne rougit pas de louer les meurtriers de ce même Hipparque qui l'avoit comblé de bienfaits. Thémistocles, son ami, qui n'étoit âgé que de 25 ans lors de la retraite des Pisistratides, fit oublier les honteux excès de débauche auxquels il s'étoit livré sous ces tyrans, et se forma des principes analogues à la nouvelle situation de sa patrie. Il parvint à l'archontat l'an 493, âgé de 43 ans. Simonides, s'appuyant sur son étroite liaison avec lui, lui demanda un jour quelque chose d'injuste. " Vous ne seriez pas un bon poète," lui dit Thémistocles, " si vous manquiez aux règles de la poésie ; ni moi un bon magistrat, si j'accordois une grâce contre les lois." Il ne se contenta pas de ce refus un peu humiliant, et dit à notre poète en plaisantant, que c'étoit faire preuve de peu de sens, que médire des Corinthiens qui habitoient une ville grande et puissante, et de se faire peindre, laid comme il étoit.[3]

Sa gloire fut encore obscurcie par la vénalité de sa plume. Sa muse chanta souvent pour de l'argent. Lorsqu'on lui parloit de son avarice, défaut que l'histoire lui a souvent reproché, il répondoit, qu'il aimoit mieux laisser après lui du bien à ses ennemis, que de recourir à ses amis pour en emprunter. C'est ainsi que par un mot heureux, il savoit faire excuser jusqu'aux taches légères qu'on vouloit imprimer sur sa mémoire.

Pausanias, tuteur de Plistarque, roi de Lacédémone, étant venu à Athènes après avoir gagné la bataille de Platées, l'an 479, un jour, dans un repas, ce prince le pria de confirmer par quelque sage pensée, la haute opinion que l'on avoit de sa philosophie.

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[1] Phèdre, liv. 4, fable 22. On peut consulter sur cet évènement le *Polyhistor* de Solin, ch. 1, avec les notes de Saumaise ; Cicéron, *de Oratore*, liv. 2, ch. 86 ; Valère-Maxime, liv. 1, ch. 8, §. 7 ; et Quintilien, *de Institutione Oratoria*, liv. 2, ch. 2.

[2] Liv. 1, fable 14.

[3] Plutarque, *Vie de Thémistocles.*

Simonides, qui, en pénétrant les projets ambitieux de Pausanias, en avoit prévu le terme fatal, lui dit : " Souvenez-vous que vous êtes homme ! " L'imprudent Spartiate ne vit dans cette réponse, qu'une maxime frivole ou commune ; mais dans les disgrâces qu'il éprouva bientôt, il y découvrit une vérité nouvelle, et la plus importante de celles que les rois ignorent. Deux ans après, l'an 477 avant notre ère, il fut mandé à Lacédémone et condamné à une mort cruelle. Lorsqu'il se trouva dans un asyle où il combattoit contre une faim insupportable, et dont il ne pouvoit sortir sans s'exposer au dernier supplice, malheur que son ambition lui avoit attiré, il se souvint des paroles du poète de Céos, et s'écria par trois fois : " O Simonides, qu'il y avoit un grand sens dans l'exhortation que tu me fis ! "[1]

L'année précédente, Simonides avoit atteint l'âge de 80 ans, et il n'en avoit pas moins conservé tout son talent, puisque cette année même il avoit concouru pour le prix des vers, et triomphé. L'historien Diodore de Sicile[2] n'a pas dédaigné d'insérer cette pièce dans son histoire : le poète vainqueur y célébroit les soldats de Léonidas, qui s'étoient sacrifiés avec leur chef deux ans auparavant pour le salut de la Grèce. " Qu'elle est noble," s'écrie-t-il, " la fortune des guerriers morts aux Thermopyles ! Que leur destin est glorieux ! Leur tombeau est un autel. Au lieu de gémissemens, ils obtiennent un long souvenir, et des éloges au lieu de pitié. Ces nobles sentimens de la tombe des braves, le temps qui détruit tout ne les détruira pas. En ce monument est enfermée la gloire des habitans de la Grèce : témoin Léonidas, roi célèbre de Sparte, qui laisse ici la renommée de son courage, semblable à un fleuve qui coule toujours."

Cette gloire, que chantoit encore si bien Simonides, ne pouvoit qu'être partagée par lui ; et malgré son âge avancé, Hiéron, parvenu au trône de Syracuse l'an 478, l'appela à sa cour. Le poète s'y rendit en se faisant accompagner par Bacchilidès, son neveu, et Pindare, son élève ; tous deux dignes d'un tel maître.

Ce prince qui, avant l'arrivée de ces trois illustres poètes, avoit été le tyran de sa patrie, en devint le père. La morale sévère de Simonides lui en imposa. " La vertu," dit ce philosophe, " habite une roche escarpée ; le lieu sacré, séjour de la déesse, n'est pas visible à tous les yeux. Le mortel que n'a point baigné une sueur généreuse, n'atteindra jamais la hauteur du courage." C'est ce qu'avoit dit avant lui Hésiode. " La vertu sera le prix des nobles sueurs ; ainsi l'ont voulu les dieux immortels. Le sentier

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[1] Ælien, *Histoires diverses*, liv. 9, ch. 41.

[2] Liv. 2, ch. 2. Voyez la traduction de M. Boissonade, dans un excellent article sur Simonides. (*Journal des Débats*, 6 février 1813.)

de la vertu est long, escarpé, et roide dès l'abord ; mais sur le sommet la route est spacieuse et douce.

" Les antiques héros," dit ailleurs Simonides, " fils des dieux souverains, et demi-dieux eux-mêmes, ne sont arrivés à la vieillesse que par une vie pleine de fatigues, de douleurs, et de dangers.

" Tout s'engloutit au même gouffre, les grandes vertus et les grandes richesses.

" Nos années sont courtes et misérables ; le temps n'est long qu'après la mort.

" On ne vit que peu d'instans ; mais quand la terre nous couvre, c'est pour toujours."[1]

Ces idées mélancoliques conduisoient à celle d'un Etre Suprême, notre seul refuge contre les maux qui assiégent cette vie passagère. Hiéron voulut savoir ce que c'étoit que *Dieu?* Simonides demanda un jour pour y réfléchir ; le lendemain il en demanda deux ; et comme il doubloit chaque fois le nombre des jours, le roi, surpris de ces délais, voulut en savoir la cause. " Plus j'y fais réflexion," lui dit Simonides, " plus la chose me paroît obscure." Cicéron en conclut que ce philosophe, qui n'étoit pas seulement un poète délicat, mais qui ne manquoit ni d'érudition ni de bon sens, après que son esprit se fut promené d'opinions en opinions, les unes plus subtiles que les autres, perdit à la fin toute espérance de découvrir la vérité.[2]

Xénophon a composé un dialogue entre Hiéron et Simonides, où ce poète veut apprendre du tyran quel motif si puissant peut engager un particulier à usurper l'autorité souveraine, et à la retenir après l'avoir usurpée. L'objet de ce discours est d'anatomiser en quelque sorte le cœur d'un tyran, pour dégoûter de la tyrannie ceux qui pourroient être tentés d'y aspirer, et cependant pour examiner comment la tyrannie peut devenir légitime et durable ; en sorte qu'il ne conseille nullement d'abdiquer. J'ai parlé fort au long de ce dialogue dans un autre ouvrage.[3]

La reine de Syracuse ne dédaignoit pas non plus de converser avec Simonides. Un jour elle lui demanda si le savoir étoit préférable à la fortune? C'étoit un piége pour Simonides, qu'on ne recherchoit que pour le premier de ces avantages, et qui étoit accusé de ne rechercher que le second. Sensible au reproche renfermé dans cette question, il eut recours à l'ironie, et donna la préférence aux richesses, sur ce que les philosophes assiégeoient à

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[1] Fragmens de Simonides, recueillis dans Stobée.

[2] Cicero, *de Natura Deorum*, liv. 1, ch. 22.

[3] *Vie de Xénophon*, p. 358. La traduction de ce dialogue a été faite par M. Gail, avec celle de toutes les œuvres de Xénophon.

toute heure les maisons des gens riches.[1] Quelque temps après, Aristippe, qui avoit sans doute mieux réfléchi sur cette question, résolut le problême d'une manière plus honorable pour la philosophie. Interrogé par Denis, successeur de Hiéron, pourquoi le sage, négligé par le riche, lui faisoit sa cour avec tant d'assiduité? " L'un," dit-il, " connoît ses besoins, et l'autre ne connoît pas les siens "[2]

L'heureuse réunion que la nature avoit faite dans Simonides, du talent pour la poésie et de la sagesse d'un philosophe, doubloit les moyens qu'il avoit d'être utile et de se rendre aimable. Son style plein de douceur, est simple, harmonieux, admirable pour le choix et l'arrangement des mots.[3] Les louanges des dieux, les victoires des Grecs sur les Perses, les triomphes des athlètes, furent l'objet de ses chants. Il décrivit en vers les règnes de Cambyse et de Darius; il s'exerça dans presque tous les genres de poésie, et réussit principalement dans les élégies et les chants plaintifs. Personne n'a mieux connu l'art sublime d'intéresser et d'attendrir; personne n'a peint avec plus de vérité les situations et les infortunes qui excitent la pitié : ce n'est pas lui qu'on entend, ce sont des cris et des sanglots; c'est une famille désolée qui pleure la mort d'un père ou d'un fils; c'est une mère tendre qui lutte avec son fils contre la fureur des flots, qui voit mille gouffres ouverts à ses côtés, qui ressent mille morts dans son cœur; c'est Achille enfin, qui sort du fond du tombeau, et qui annonce aux Grecs, prêts à quitter les rivages d'Ilion, les maux sans nombre que le ciel et la mer leur préparent.

Ces tableaux que Simonides a remplis de passion et de mouvement, sont autant de bienfaits pour les hommes; car c'est leur rendre un grand service que d'arracher de leurs yeux ces larmes précieuses qu'ils versent avec tant de plaisir, et de nourrir dans leur cœur ces sentimens de compassion destinés par la nature à les rapprocher les uns des autres, et les seuls en effet qui puissent unir des malheureux.

Comme les caractères des hommes influent sur leurs opinions, on doit s'attendre que la philosophie de Simonides étoit douce et sans hauteur. Son système, autant qu'on en peut juger d'après quelques-uns de ses écrits et plusieurs de ses maximes que j'ai déja rapportées, se réduit aux articles suivans :

" Ne sondons point l'immense profondeur de l'Etre Suprême;

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[1] Aristote, *Rhétorique*, liv. 2, ch. 16.

[2] Diogènes-Laërce, liv. 2, §. 59.

[3] Denys d'Halicarnasse, *de veter. Script. cens.*; et Quintilien, liv. 20, ch. 1. Voyez le *Voyage du jeune Anacharsis*, qui consacre un chapitre entier à Simonides.

bornons-nous à savoir que tout s'exécute par son ordre, et qu'il possède la vertu par excellence. Les hommes n'en ont qu'une foible émanation, et la tiennent de lui ; qu'ils ne se glorifient point d'une perfection à laquelle ils ne sauroient atteindre ; la vertu a fixé son séjour parmi des rochers escarpés ; si, à force de travaux, ils s'élèvent jusqu'à elle, bientôt mille circonstances fatales les entraînent au précipice ; ainsi leur vie est un mélage de bien et de mal ; et il est aussi difficile d'être souvent vertueux, qu'impossible de l'être toujours. Louons avec plaisir les belles actions ; fermons les yeux sur celles qui ne le sont pas, ou par devoir, lorsque le coupable nous est cher à d'autres titres, ou par indulgence, lorsqu'il nous est indifférent. Loin de censurer les hommes avec tant de rigueur, souvenons-nous qu'ils ne sont que foiblesse, qu'ils sont destinés à rester un moment sur la surface de la terre, et pour toujours dans son sein. Le temps vole ; mille siècles, par rapport à l'Eternité, ne sont qu'un point, ou qu'une très-petite partie d'un point imperceptible ; employons des momens si fugitifs à jouir des biens qui nous sont réservés, et dont les principaux sont la santé, la beauté, et les richesses acquises sans fraude ; que de leur usage résulte cette aimable volupté, sans laquelle la vie, la grandeur, et l'immortalité même, ne sauroient flatter nos désirs." [1]

Ces principes, dangereux en ce qu'ils éteignent le courage dans les cœurs vertueux, et les remords dans les âmes coupables, ne se seroient regardés que comme une erreur de l'esprit, si, en se montrant indulgent pour les autres, Simonides n'en avoit été que plus sévère envers lui-même. Mais il ne pouvoit guère professer que des principes analogues à ceux qu'il avoit puisés dans sa jeunesse auprès d'Hipparque, et qui avoient été repoussés par l'austerité républicaine de Thémistocles. On lui reproche d'ailleurs que les libéralités du tyran de Syracuse ne purent satisfaire son avarice, qui, suivant le caractère de cette passion, devenoit de jour en jour plus insatiable. Il avoit été le premier qui eut dégradé la poésie, en faisant un trafic honteux de la louange. Il s'excusoit en disant que le plaisir d'entasser des trésors, étoit le seul dont son âge fut susceptible ; qu'après tout, personne n'étoit exempt de défauts, et que s'il trouvoit jamais un homme irrépréhensible, il le dénonceroit à l'univers. Ces étranges raisons ne le justifièrent pas aux yeux du public, dont les décrets invariables ne pardonnent jamais les vices qui tiennent plus à la bassesse, qu'à la faiblesse du cœur.

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[1] On peut voir dans le *Voyage du jeune Anacharsis* les citations des passages où l'auteur a recueilli ce système.

Simonides mérita cependant les bienfaits de Hiéron, en le réconciliant avec un autre souverain extrêmement irrité contre lui, au moment où ils étoient sous les armes prêts à décider leur querelle par un combat. Un tel succès couronna glorieusement la carrière du poète de Céos, qui mourut âgé de 90 ans.[1] On observe que des pierres tombées du ciel, ce que nous appelons aujourd'hui des aërolithes, s'abimèrent cette même année dans le fleuve Ægos, comme si la nature eût voulu marquer cette époque par un évènement extraordinaire. Les marbres de Paros, auxquels nous devons cette observation, fixent cet évènement sous l'archontat de Théagenidas, qu'ils placent sous l'an 469 avant notre ère, tandis que Diodore de Sicile,[2] et Denys d'Halicarnasse,[3] ne le mettent avec raison que sous l'an 468 : ce qui fait voir que les années d'Athènes ou archontiques dont s'est servi l'auteur de la chronique des marbres, étoient plus courtes que les années olympiadiques ; ce dont nous avons plusieurs autres preuves non moins fortes ; telles que celle de l'époque de la prise de Troie, placée 21 ans trop tôt, comme je l'ai dit ailleurs.[4]

On fait un mérite à Simonides d'avoir augmenté dans l'île de Céos l'éclat des fêtes religeuses,[5] ajouté une huitième corde à la lyre,[6] et trouvé l'art de la mémoire locale artificielle ;[7] mais ce qui lui assure une gloire immortelle, c'est d'avoir mérité les éloges de Xénophon et de Platon ; d'avoir donné des leçons utiles aux Rois ; c'est d'avoir fait le bonheur de la Sicile, en retirant Hiéron de ses égaremens, et le forçant de vivre en paix avec ses voisins, ses sujets, et lui-même : c'est enfin d'avoir perpétué son talent en le communiquant à Bacchilides et à Pindare. La famille de Simonides étoit comme ces familles où le sacerdoce des Muses étoit conservé. Son petit-fils, du même nom que lui, écrivit sur les généalogies et sur les découvertes qui font honneur à l'esprit humain.[8] Il pouvoit être né 66 ans après son aïeul, et avoir conséquemment 24 ans lorsqu'il le perdit. Cet aïeul avoit donc pu s'occuper de son éducation.

Simonides lui-même n'avoit pas fait seulement des élégies, mais

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[1] Suidas, à l'article *Simonides ;* et Lucien, dans ses *Macrobies.*
[2] Liv. 11, p. 65.
[3] *Antiquités Romaines,* liv. 9, §. 56.
[4] *Mémoire sur les Murs Saturniens ou Cyclopéens,* p. 47.
[5] *Athénée,* liv. 10, ch. 12.
[6] Pline, liv. 7, ch. 56.
[7] Cicéron, *de Oratore,* liv. 2, ch. 86 ; et *de Fin.* liv. 2, ch. 32.—Pline, liv. 7, ch. 24.
[8] Suidas, article *Simonides.*

encore des odes et des tragédies. Il avoit composé des lamentations, dans lesquelles il déploroit les malheurs arrivés à plusieurs personnes, et avoit décrit en vers les batailles de Marathon et de Salamine. Lucien lui attribue la découverte des lois qui gouvernent les lettres de l'alphabet, en fixant l'ordre suivant lequel elles doivent être placées, en déterminant leurs effets et leur puissance.[1] Pline dit[2] qu'il y inséra quatre nouvelles lettres, savoir : les deux consonnes doubles ξ et ψ, et les deux voyelles longues η et ω. Tzetzès hésita s'il n'en faut pas faire honneur à l'ancien Simonides, né à Amorgos.[3] En effet, c'est de ce dernier que Lucien parle ailleurs, lorsqu'il le cite comme un des poètes grecs qui ont le mieux connu toutes les ressources de l'art de composer les vers iambiques.[4] Cette question est importante pour déterminer l'âge des incriptions anciennes. On peut consulter à ce sujet, parmi une foule d'auteurs, Montfaucon dans sa *Palæographia Græca*, livre 2. chap. 1. page 117 et suivantes; et Edmond Chishull, dans son *Commentaire sur l'inscription de Sigée*, §. 12, 13 et 14, p. 19 et suivantes.

On peut consulter sur Simonides la Bibliothèque grecque de Fabricius, l'article *Simonides* dans le dictionnaire de Bayle, et le tome 13 des Mémoires de l'Académie des Inscriptions, page 250. Louis-Michel Boissy a publié un petit volume *in*-12 sur la vie de ce poète, imprimé d'abord en 1755, puis en 1788. Cette dernière édition est annoncée par l'auteur comme entièrement refondue et augmentée; ainsi c'est la seule qu'il faut consulter. Ce Boissy, fils de l'académicien, étoit petit de taille, d'un teint fort pâle, et d'un caractère difficile à ce que l'on assure. En 1794, il vendit, par besoin, sa bibliothèque au libraire Née de La Rochelle, qui en fit ensuite une vente à l'amiable. Cette vente, forcée par le besoin, chagrina beaucoup Boissy, qui tomba malade quelque temps après; et, dans un accès de fièvre chaude, se jeta par la fenêtre et se tua. Je rapporte cette anecdote parce qu'elle ne se trouve pas dans l'article Boissy de la Biographie Universelle.

Il ne nous reste du poète Simonides que des fragmens écrits dans le dialecte dorien, moins susceptible que les autres dialectes, de cette douceur qui le caractérisoit. Leo Allatius en a donné les titres dans sa dissertation *De Simeonibus;* ils furent imprimés pour la première fois en grec, dans une collection des gnomiques, que Mathieu Aurogallus envoya à Jérôme Froben, qui la publia en 1532, avec les hymnes de Callimaque et ses scolies. Joachim

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1 *Le Jugement des Voyelles*, par Lucien.
2 *Histoire Naturelle*, liv. 7, ch. 56.
3 *Tzetzès*, Chiliade 12, c. 398.
4 *Le mauvais Grammairien*, par Lucien.

Camérarius augmenta cette collection, et la fit réimprimer à Bâle, chez Oporinus, en 1551 et 1555, *in*-8°, en faisant usage des manuscrits. Jacques Hertélius, natif de Coire, fit aussi imprimer à Bâle, en 1561, une collection de sentences des anciens poètes, dans laquelle il fit quelques augmentations à celle de Camérarius, tirées principalement de Stobée. Simonides y est compris comme dans les précédentes. D'un autre côté, Michel Néander, rapporte aussi des fragmens de ce poète, p. 395 de son *Aristologia Pindarica Græcolatina, et Sententiæ novem Lyricorum, ex variis tum Patrum, tum Ethnicorum libris collectæ*, Bâle, 1556, *in*-8°. Henri Etienne réimprima cette collection des lyriques avec une version latine, en petit format, en 1560 et 1566. Plantin réimprima cette dernière collection à Anvers, en 1567. Fulvius Ursinus recueillit les ouvrages de Simonides avec des notes, Anvers, 1598, *in*-8°, pages 153-198 et 328-34, d'une collection de lyriques très-supérieure à celle de Henri Etienne. Paul Etienne réimprima cependant cette dernière en 1600 et 1612.

Les fragmens de Simonides se retrouvent dans le second volume du *Corpus Poetarum Græcorum*, Genève, 1614, *in-folio*, page 121 de la seconde partie. Ils ont été réimprimés beaucoup plus correctement dans les *Analecta veterum Poetarum Græcorum*, de Brunck, imprimés à Strasbourg, *in*-8°. C'est dans le premier volume, qui est sans date, mais dont la préface est datée de Strasbourg, le 18 décembre 1776, qu'on trouve à la page 120, cent douze fragmens de Simonides de Céos et de quelques poètes du même nom. On n'y trouve pas à beaucoup près toutes les pièces qui sont insérées dans le *Corpus Poetarum ;* mais on y en lit un grand nombre qui manquent dans cette volumineuse collection. Après la publication de la dernière, M. Heyne, publia à Goettingue, en 1785, un traité sur le fragment de Simonides que Platon nous a conservé dans son *Protagoras ;* il y distingue chaque vers de ce fragment, ce que le disciple de Socrates avoit négligé de faire. C'est sur ce morceau ainsi disposé et commenté, que M. Boissonade a fait son élégante traduction. On peut donc affirmer qu'une collection complète des fragmens de Simonides de Céos et des deux autres écrivains grecs du même nom, est encore à faire ; elle mériteroit d'occuper un helléniste, aujourd'hui que l'étude de la langue grecque semble avoir repris en France une nouvelle activité.

M. de F. d'U. in Millin's *Annales Encyclopédiques.*

*** For a more complete collection of the Fragments of Simonides, we refer our Readers to Gaisford's Poetæ Minores Græci, T. 1. and to E. H. Barkeri Epist. Cr. ad Gaisf. in the Classical Journal for additional Fragments to, and for Observations on, those collected by Gaisford.—Ed.

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS;

Auctore G. B.

Pars VII.—[*Vid. No. XXXVI. p.* 370.]

Post Virorum labores in hac re exercitatorum, duo tantum Carmina Antistrophica in Acharnensibus reperiri possunt. Eosdem tamen Epodica satis superque eluserunt. Inde natæ sunt emendationes præposteræ. Verum istas exagitare mihi nunquam in animo fuit. Satius est operi, diu nimis deducto, finem imponere. In Acharnensibus igitur moneo esse

v. 208 et sqq. στρ. } et sic Hermann. de Metr. p. 195=203.
223 et sqq. ἀντιστρ. } ed. 2dæ.

v. 263 et sqq. Ita lege

Φαλῆς ἑταῖρε Βακχίου
σύγκωμε νυκτιπεριπλάνητε μοιχὲ παιδέραστ' ἐν
ἔκτῳ σ' ἔτει πρόσειπον
ἔνδημον ἐλθὼν, ἀσμένως
σπονδὰς ποιησάμενος ἐμαυτῷ πραγμάτων τε καὶ μαχῶν
καὶ Λαμάχων ἀπαλλαγείς·
πολλῷ γὰρ ἐσθ' ἥδιον, ὦ,
κύπτουσαν εὐρόνθ' ὡρικῶς
τὴν Στρυμοδώρου Θράτταν εἰς
τὰ Φελλέως ὑλήφορον
μέσην λαβόντα, καταβαλόντα καταγιγαρτῆσαι, Φαλῆς.

V. 3. Vulgo deest ἐν. Id reposui, ne hiatus esset. V. 5. εἰς δῆμον. At non ad δῆμον Phales advenit; verum ibi semper adfuit. Sed Δικαιόπολις ab urbe per sex fere annos aberat. Ibid. Vulgo ἄσμενος. Id cum præcedentibus conjungi solet. At rusticus, Δικαιόπολις, non libenter ad urbem venit: fuit tamen libenter ἀπαλλαγὴς μαχῶν. V. 10. Vulgo κλέπτουσαν. Intelligere id nequeo. Dedi κύπτουσαν propter verba Sophronis apud Schol. ὁ δ' αὖ Φαλῆς κατακυπτάζει. Mox ὡρικῶς habet Suid. in ipsa voce. V. 10. Cf. Pauli Silentiarii Epigr. xii. V. 12. Vulgo ἐκ τοῦ Φελλέως. Reposui εἰς τὰ Φελλέως. Luditur hic sensu duplice. Etenim Φελλεὺς erat πετρώδης τόπος: quomodo dici potest res virilis. Mox ὑλήφορος audit res muliebris. V. 13. Delevi ἅραντα gl. pravam: quæ debuit esse ἁράμενον propter loca similia apud Dawes. p. 235. necnon Æliani verba, Berglero citata, ex Epist. ix. ἐμέλησε δ' ἂν τὴν—Θηβαΐδα ἁράμενος μέσην εἶτα ῥίψας εἰς τὸ κλινίδιον ἐχέσθαι τῆς σπουδῆς: ubi propter verba Comici

σπονδὰς ποιησάμενος prætulerim χεάσθαι τὰς σπονδάς. Ut in gratiam redeas cum puella viam esse facilem et felicem monet Ovidius: *Sed lateri nec parce tuo; pax omnis in uno Concubitu:* et rursus *Oscula da flenti. Veneris da gaudia flenti. Pax erit. Hoc uno solvitur ira modo.* Cf. et Eurip. Tro. 674. μί' εὐφρονὴ Χαλᾷ τὸ δυσμενὲς γυναικὸς εἰς ἀνδρὸς λέχος.

οὗτος αὐτός ἐστιν οὗτος·
βάλλε βάλλε βάλλε βάλλε·
παῖε παῖ· τὸν μιαρὸν
οὐ βαλεῖς; οὐ βαλεῖς;

V. 3. Vulgo παῖε παῖε. At παῖ hic correptum est pro παῖε, sicut παῦ pro παῦε. Phot. Παῦ. τὸ παῦσαι λέγουσι μονοσυλλαβῶς. Vid. Elmsleium ad Herc. F. 1410. in *Classical Journal*, No. xv. p. 248.

285, 6.

σὲ μὲν καταλεύσομεν
σέ τοι μιαρὰ κεφαλή.

Vulgo σὲ μὲν οὖν καταλεύσομεν ὦ μιαρά: at σέ τοι sic geminantur. Vid. Blomfield. ad Heracl. 657. in *Quarterly Rev.* No. xviii. p. 360. et Elmsl. ad Ajac. 1228. in *Mus. Critic. Cantab.* No. iv. p. 485.

287 et sqq. στρ.
297 et sqq. ἀντιστρ.

Ita disposuit Hermann. de Metr. p. 191. ed. Imæ. Ipse lego in 301, 2. ἐ—γὼ κατέτεμόν ποτ' ἀστοῖσι καττύματα vice ἐ—γὼ τοῖσιν ἱππεῦσί ποτ' ἐς καττύματα. At ἐς delevit Elmsl.: quem tamen latuit manifesto pravam esse scripturam κατατεμῶ. Etenim Equites erant commissi anno præeunti. Id minime nesciebat Interpolator; e cujus manu venit Ἱππεῦσι.

294, 5.

σοῦ γ' ἀκούσομαι; ἀπολεῖ·
κατά σε χώσομεν λίθοις.

Hic αι crasin facit cum α. Cf. Lys. 116. Eq. 1175. et Ran. 512. Περίοψομ' ἀπελθόντ'.

296.

ἀπολεῖς
ἄρα τόνδ'
ἥλικα φιλ-
ανθρακέα;

Hermann. de Metr. p. 360. ed. 1. Reisig. Conject. Aristoph. p. 210. Bentleius Elmsleiusque falluntur omnes.

338 et sqq. στρ.

ἀλλὰ νυνὶ λέγ' ὅτι σοι δοκεῖ, ΧΟ.
τόν τε Λακεδαίμονιον αὐτὸν, ὅτι
τῶν τρόπων σοὐστὶ φίλος· ὡς
τόδε τὸ
λαρκίδιον οὐ προδώσω ποτε.

345 et sqq. ἀντιστρ.

ἐκσέσεισται χαμᾶζ. ΔΙ. οὐχ ὁρᾷς σειόμενον· ΧΟ. ἀλλὰ μή μοι προφασιν·
ἀλλὰ κατάθου τὸ βέλος. ΔΙ.
ὡς ὅδε γε
σειστὸς ἀμένης στροφῇ 'κτείνετο.

Vulgo τῷ τρόπῳ—φίλον. At syntaxis est. λέγε τε τὸν Λακεδαιμόνιον τρόπον αὐτὸν, ὅτι φίλος σοί ἐστιν. Et sane φίλος legisse videtur Schol. καὶ εἰπὲ ὅτῳ τρόπῳ [lege ὅτι τῶν τρόπων] ὁ Λακεδαιμόνιός ἐστί σοι φίλος. Quis sit ille modus Laconicus exponit Hesych. Λακω-

νικὸν τρόπον περαίνειν, παιδεραστεῖν ἢ παρέχειν ἑαυτὸν τοῖς ξένοις. Hoc postremum fecerat Δικαιόπολις, quando illis τὰς σπονδὰς acceperat. In antistrophicis vulgo σειστὸς ἅμα τῇ στροφῇ γίγνεται. MS. B. et Schol. στροφιγγί. Inde erui στροφῇ 'κτείνετο: et vice ἅμα τῇ σ. dedi ἀμένης. Etymol. 'Αμένης—παρὰ τὸ μὴ ἔχειν μένος. Suam impotentiam in prælio Veneris expertus est Δικαιόπολις; ut alio tempore demonstrabo. Facete igitur, dum ad penem digito intendit, senex rem suam esse tranquillam, diu licet commotam, commonstrat.

342, 3.

οὐτοιῖ σοι χαμᾶζε· καὶ
σὺ κατάθου τὸ ξίφος πάλιν.

} Vulgo χάμαι. Sed ob sequens et præcedens χαμᾶζε, idem hic quoque postulatur.

358 et sqq. στρ.
385 et sqq. ἀντιστρ.

} Ita Kust. e Schol.

404, 5, 6, 7. Sic lege versus, quos Bentleius pro senariis dimidiatis habuit.

Εὐριπίδιον ἄκουσον, εἴπερ τῷ ποτε·
Δικαιόπολις καλεῖ κακόσχολά σ'· ΕΥ. Οἴδ' ἐγώ·
ΔΙ. 'Αλλ' ἐκκυκλήθητ'· ΕΥ. 'Αλλ' ἀδύνατον· ΔΙ. 'Αλλ' ὅμως·
ΕΥ. 'Αλλ' ἐκκυκλήσομαι· ΔΙ. Κατάβαιν' ἀλλ' ἐν σχολῇ·

Vulgo *Εὐριπίδιον ὑπάκουσον εἴπερ δήποτ' ἀνθρώπων τινί.* Suid. εἴπερ ποτ' in Εἴπερ. at Rav. εἴπερ πώποτ' i. e. εἴπερ τῷ ποτε cujus gl. est ἀνθρώπων τινι. Mox vulgo Δικαιόπολις καλεῖ σε Χολλίδης ἐγώ. At ineptum est istud Χολλίδης. Ipse erui καλεῖ κακόσχολα σά. Etenim Euripides scripsit dramata, non minus quoad materiem quam ad artem, aliquatenus κακόσχολα. Certe ad hunc locum respexit Schol. ad 397. τὸ δὲ ἀναβάδην, ἐπὶ ὑψηλοῦ τόπου καθημένος· κακοσχόλως δὲ εἶπε. Luditur igitur in lectione nostra Δικαιόπολις καλεῖ κακόσχολά σ': quæ sonat idem atque Δικαῖα ἡ πόλις καλεῖ τὰ σὰ κακόσχολα, vel Δικαιόπολις κακόσχολα καλεῖ σε. Postremo ad v. 4. retuli ἀλλ' οὐ σχολὴ (quæ vulgo exstant post ἐγώ) mutata in ἀλλ' ἐν σχολῇ. Etenim Δικαιόπολις, dum Euripidem καταβάδην in scenam intrare jubet, ne quid detrimenti ille capiat, magnopere timet.

439 et sqq. στρ.
493 et sqq. ἀντιστρ.

} Ita Hermann. de Metr. p. 245. ed. 1.

566 et sqq. Sic lege

ἰὼ Λάμαχ' ὦ βλέπων ἀστραπὰς
βοήθησον ὦ φανεὶς γοργολόφας
} στρ.
ἰὼ Λάμαχ' ὦ φίλων φίλτατ', εἴ
τις ἢ ταξίαρχος ἢ τειχόμαχος
} ἀντιστρ.
ἀνὴρ ἐστί τις, βοηθησάτω
τι ἀνύσας· ἐγὼ γὰρ ἔχομαι μέσος.
} ἐπῳδός.

V. 3. Vulgo φίλ' ὦ φυλέτα. Dedi φίλων φίλτατ : de phrasi vide annotata ad Iph. T. 827 in *Classical Journal*, No. xv. p. 144. et adde Suid. Ἔσχατ' ἐσχάτων κακὰ διαπέπρακται· ὁμοῖά ἐστι τῇ Δεινότερα δεινοτάτου καὶ Κύντερα κυντάτου. Idem in Πέρα habet ἀρρήτων ἀρρητότερα καὶ κακῶν πέρα. Unde alio tempore Sophoclis locum vexatissimum emendabo. Mox post ταξίαρχος delenda ἢ στρατηγὸς voluit Elmsl. cum Hotibio, et legendum τι pro τις, collato Eq. 119. et sex aliis locis.

665 et sqq. στρ.
692 et sqq. ἀντιστρ. } Ita Kust.

836—859. Quatuor systemata sex versuum. Ita Br. Vid. ad Ran. 416. 814. 898. Thesm. 959. Eq. 973. et 1111.

929 et sqq. στρ.
940 et sqq. ἀντιστρ. } Ita Elmsl.

971 et sqq. στρ.
988 et sqq. ἀντιστρ. } Ita Hermann. de Metr. p. 364=509.

1008 et sqq. στρ.
1037 et sqq. ἀντιστρ. } Ita Kust. e Schol.

1150 et sqq. στρ.
1162 et sqq. ἀντιστρ. } Ita Kust.

1190 et sqq. Sic lege

ΛΑ. ἀτταταὶ
ἀτταταὶ
στυγερὰ ταδὶ
κρυερὰ πάθη·
τάλας ἐγὼ διόλλυμαι
δορὸς ὑπὸ πολεμίου τυπείς·
ἐκεῖνο δ', οἴμ' αἰακτὸν, οὔτ'
ἄνεκτον ἂν γένοιτό μοι·
Δικαιόπολις γὰρ, εἴ μ' ἴδοι τετρωμένον,
κάρτ' ἐγχάνοι γε ταῖσδ' ἐμαῖς ἂν ἐν τύχαις.
ΔΙ. ἀταταὶ
ἀταταὶ
τῶν τιτθίων ὡς χλιαρὰ καὶ Κυδώνια·
φιλήσατόν με μαλθακῶς, ὦ χοιρίω,
τὸ περιπεταστὸν καὶ τὸ μανδαλωτόν.
τὸν γὰρ χοᾶ νῦν πρῶτος ἐκπέπωκα.
ΛΑ. ἰὼ ἰώ· τραυμάτων ἐπωδύνων—
ΔΙ. ἰὴ ἰὴ ἄμαχε παίδιον χύτρας—
ΛΑ. στύγν', Ἔρις, λέγω—
ΔΙ. μίγδ', Ἔρος, λέγω—
ΛΑ. τί μέ συ δάκνεις;
ΔΙ. τί μέ συ κυνεῖς;

ΑΛ. τάλας ἐγὼ τῆς ἐν μάχῃ γε ξυμβολῆς βαρείας·
ΔΙ. ἐν Χουσί γ' ὧν τίς ξυμβολὰς ἐπράττετ' [οὐ βαρείας;]
ΑΛ. ὦ ξυμφορὰ τάλαινα τῶν ἐμῶν κακῶν· Παιὼν ἰὼ Παιών.
ΔΙ. [ἀσύμφορόν μ',] ἀλλ' οὐ τανῦν γ', ὁσημέραι παίοντ' ἰῶ παίων.

V. 7. Vulgo δ' οὖν αἰακτὸν ἂν οἰμωκτὸν ἄν. At prius ἂν MSS. omittunt. Mox dedi ἄνεκτον. Vid. *Classical Journal*, No. XXVI. p. 372. Adde οὐ τλητὸν in Lys. 529. et Οὐ τλατᾶς οὐ φερτᾶς in Hec. 159. necnon ἀνάσχετα in Brunck. Indice. Exstat ταῦτ' ἄνεκτα δῆτ' ἀκούειν in Thesm. 563. V. 10. Vulgo κατεγχάνοι—ἐμαῖσιν ἄν. At κατεγχάνοι est nihili verbum. V. 13. Vulgo σκληρά. Papillæ puellarum certe dici possunt σκληραί. At cum iis μαλθακῶς non convenit. Reposui χλιαρά. Vox exstat in Ach. 975. V. 14. Vice χρυσίῳ dedi χοιρίῳ. Etenim fœminæ, quas secum Δικαιόπολις in scenam attulit, sunt Megarenses olim sub vestitu suillo introductæ; quarum altera fuit mater, altera filia, virum adhuc experta; ideoque rectius dictæ χλιαρὰ, quam σκληραὶ, rectius quoque χοιρίῳ quam χρυσίῳ. V. 15. Ita Elmsl. voluit pro κἀπιμανδαλωτόν. V. 18. χαῖρε λαμαχίππιον. Rav. χαῖρε Λαμαχιππίδιον. Inde erui ἅμαχε παίδιον χύτρας. Dicitur ἅμαχε παίδιον ut κολλικόφαγε Βοιωτίδιον. Intelligitur quoque χύτρα satis bene in tali loco. Etenim χύτραν esse φιλημάτων genus docet Pollux x. 10. ex Eunico Λαβοῦ σὺ τῶν ὥτων, φιλήσων τὴν χύτραν. In eundem censum referuntur τὸ περιπεταστὸν et τὸ Μανδαλωτόν: quibus adde Γιγγλυμὸς, Δρεπτὸν et Ἰσχνίδες apud Hesych.: unde corrige Photium v. Μανδαλωτός. V. 19. Vulgo στυγερὸς ἐγὼ μογερὸς ἐγώ. At hic, ni fallor, latet lusus Euripideus in Ἔρις et Ἔρως. Vide mea annotata ad. Tro. 853. Reposui igitur στύγν', Ἔρις, λέγω et μίγδ' Ἔρος λέγω. De permutatis ἐγὼ et λέγω vide ad Vesp. 1238. in *Classical Journal*, No. XXXI. p. 39. V. 23. Vulgo μάχῃ νῦν: MSS. νῦν omittunt: rectius dedissent γε. V. 24. Vulgo τοῖς Χουσὶ γὰρ τίς ξυμβολὰς ἐπράττετο. At sententiæ nexus correlativæ facit, ut hic articulus abesse, et præpositio adesse debeat: sic ἐν μάχῃ γε ξυμβολὰς opponitur τῷ ἐν Χουσί γε ξυμβολάς. Ad versus finem inserui οὐ βαρείας. Certe βαρείας sic positum excidere facile poterat. Redde βαρείας ξυμβολὰς, *heavy reckonings*. Simili metaphora dicitur κουφὴ δαπάνη in Eurip. Bacch. 891. At in Eq. 535. σμικρᾶς δαπάνης necnon Thucyd. III. 11 et 64. Verum Hesiod. Ἔργ. 721. δαπάνη τ' ὀλιγίστη. V. 25. Voces Ὦ συμφορὰ τάλαινα τῶν ἐμῶν κακῶν vulgo exstant post ἐκπέπωκα. Eas huc retuli, ut inde pateret quomodo ἀσύμφορον omissum esset in v. 26. ubi παίοντ' ἰῶ erui e παιωνία. Lamachi verba παιὼν ἰὼ deridet Dicæopolis per sua παίοντ' ἰῶ: ubi παίοντα est sensu nequiori. Metuebat profecto Δικαιόπολις idem sibi eventurum esse atque Trygæo; qui sciscitatur Mercurium in Pac. 711. Ὦ δέσποτα, θερμὴς γῆν ὀπώρας κατελάσας Ἆρ' ἂν βλαβῆναι διὰ χρόνου τί σοι δοκῶ: cui responsum est,

Οὐκ εἴ γε κυκεῶν ἐπιπίοις βληχωνίαν. Quod ad lusum in *παιὼν ἰὼ* et *παίων ἰῶ*, cf. Pac. 455, 6. sic legendos *ἰὼ παιὼν ἰώ*. *Ἄφελε τὸ παίων· ἀλλ' ἰῶ μόνον λέγε*: ubi illud *ἰῶ* jure poterat clamare aliquis verberatus. V. 26. Vulgo *οὐχὶ νυνί*. Rav. *οὐχὶ νῦν γε*. Dedi *οὐ ταυῦν γε*. Cf. Œd. C. 387. 616. In Plut. 993. pro *οὐχὶ νυνί γ'* Rav. *οὐχὶ τοίνυν*: voluit *οὐ ταυῦν γε*. Mox vulgo *τήμερον*. Rav. *σήμερον*. Reposui *ὁσημέραι quotidie*. Facetissimum est votum hoc Dicæopolidis qui, sicut iste homo apud Eustath. *Od.* p. 1678. *βαινόμενος βαίνων ποτὲ νύμφιος ἄλλοτε νύμφη*, cupit sibi satisfieri, quando aliis satisfacere nequit. Illud *ὁσημέραι* aliquatenus exponit Theognid. 1336. *Εὕδει σὺν καλῷ παιδὶ πανημέριος*. Sententiam sic construe: *παίων ὁσημέραι ἰῶ με παίοντα* [*τότε*] *ἀσύμφορον ἀλλ' οὐ ταυῦν γε*.

1214,5. στρ. α'. 1218,9. στρ. β'. 1222,3. στρ. γ'.
1216,7. ἀντιστρ. α'. 1220,1. ἀντιστρ. β'. 1224,5. ἀντιστρ. γ'.

v. 1226 et sqq. Sic lege

ΛΑ. λόγχη τις ἐμπέπηγέ μοι δι' ὀστέων ὀδυρτά· στρ. δ'.
ΔΙ. τήνελλα καλλίνικος.
ΧΟ. τήνελλα δῆτ'· εἴπερ καλεῖ σ', "ὦ πρέσβυ καλλίνικος," ἀντιστρ. δ'.
Τήνελλ' "ἀγῶν' ἐδύσω·
"χαίροις λαβὼν τόνδ' ἀσκόν." στρ. ε'.
ΔΙ. ὁρᾶτε τουτονὶ κένον.
καὶ πρός γ' ἄκρατον ἐγχέας ἄμυστιν ἐξέλαψα·
ἕπεσθε νῦν ᾄδοντες· ἀντιστρ. ε'.
ΧΟ. ἀλλ' ἐμμένεσθ', ὅση χαρᾷ
τήνελλα, καλλίνικον ᾄδοντες σὲ καὶ τὸν ἀσκόν.

Mirum in modum Comici verba, quæ nemo intelligere potuit, disjecta exhibent editiones: nempe e v. 6. et 2. unus efficitur, et v. 4. sic legitur: *Τήνελλα νῦν ὦ ἀγένναδα* (MSS. *ὦ γένναδα*) *χώρει λαβὼν τὸν ἀσκὸν*, et in v. 8. additur *τήνελλα καλλίνικος*. Verum ipse nihil video, quid sibi velit *ὁρᾶτε τουτονὶ κένον* post *ὀδυρτά*: neque gratias leves Editoribus egissem, si quis mihi sententiæ nexum explicuisset; quem ipse nunc aliis extricare possum. Tristem Lamachi vocem *ὀδυρτὰ* ridet *Δικαιόπολις* per suum lætitiæ epiphonema *Τήνελλα*: quod pro secundo accipit omine chorus, et subdit *Τήνελλα δῆτα· εἴπερ Τήνελλα* (quæ hic *προσωποποιεῖται* sicut *Νίκη* in Lys. 317. *Δέσποινα Νίκη*, necnon in Av. 575. *Νίκη πέτεται*) *καλεῖ σ' "ὦ πρέσβυ καλλίνικος ἀγῶν' ἐδύσω· χαίροις λαβὼν τόνδ' ἀσκόν."* ubi respicitur ad certamen supra memoratum in v. 1001. *ὃς δ' ἂν ἐκπίῃ Πρώτιστος, ἀσκὸν Κτησιφῶντος λήψεται*: ubi Schol. *ἐτίθετο δὲ ἀσκὸς πεφυσημένος ἐν τῇ τῶν Χοῶν ἑορτῇ, ἐφ' οὗ ἔδει τοὺς πίνοντας πρὸς ἀγῶνα ἑστάναι καὶ τὸν πρῶτον πίνοντα, ὡς νικήσαντα λαμβάνειν ἀσκόν*: unde patet me non male eruisse *ἀγῶν ἐδύσω* ex *ὦ ἀγένναδας* (sic enim MSS., opinor, exhibent): præsertim cum phrasis *ἀγῶνα*

δύσασθαι sit proba et aliquoties depravata; sicut in Orest. 838. ubi legitur Ψυχῆς ἀγῶνα τὸν προκείμενον περὶ Δώσων, ἐν ᾧ ζῆν ἢ θανεῖν ὑμᾶς χρεών. Verum ibi Canter voluit Δύσων vero proxime: lege Δυσόμενος, οὗ: quod probasset, opinor, J. Pierson; ille enim in Notis MSS. penes me voluit Δραμών, propter illud δραμούμενος in *X. Il.* 415. ψυχῆς ἀγῶνα—Δραμούμενον necnon ἀγῶνα—δράμοιμ' in Alcest. 489. Hæc obiter. Ad Comicum redeo. Ibi reposui χαίροις vice χώρει. Eadem var. lect. in Eurip. Tro. 1205. Hic vero dicitur χαίροις λαβὼν ut χαιρὼν συλλαβὼν τὴν μείρακα in Plut. 1079: neque valde distant loca ad Nub. 510. in *Classical Journal*, No. xxvi. p. 379. V. 9. Vulgo ἐψόμεσθα σὴν χάριν. At MSS., ni fallor, exhibent χαράν. Inde erui ὅσῃ χαρᾷ. Certe in tali loco est opportunum ὅσος: et Ran. 790. ὁ δῆμος ἀνεβόα—οὐράνιον ὅσον. Aliis fortasse placebit ὅσῃ χερί: ubi χεὶρ sicut *manus* apud Latinos significat *multitudinem*. Dici poterat igitur ὅσῃ χερὶ, ut ὅσος ὄχλος in Plut. 750. Nub. 750. et στράτευμ' ὅσον in Phœn. 102.

Dabam Etonæ, Kalend. Mart. A. S. MDCCCXVII.

CAMBRIDGE TRIPOSES,

As connected with the lighter History and with the Literature of that University.

Before the publication of the Cambridge Calendar, a good collection of Triposes was a valuable thing, as containing the only printed list of the honors of the senate-house. Such a collection still retains its value in the hands of the intelligent, as exhibiting playful satires on the follies and the gravities of the day, or happy specimens of elegant composition from Etonian and other pens.

Two such Triposes are presented now to our readers. The *first* poem, on Scates and Scating, needs no preliminary comment; and the author may be discovered by a very easy calculus, being that senior optime in the year 1787, to whose name is attached the significant mark of (A) in the calendar. Of the *second* Tripos here re-printed the author is to us unknown; while the subject of that day may be told in a very few words: The *White Bear* tavern was interdicted; and the Fellow-Commoners of Trinity, including the *True Blues*, were put on short commons by the interdict.

Ποσσὶ δ' ὑπαὶ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
HOM. Il. B. 44.

VINCLA pedum e duro chalybis conflata metallo,
Egregium artis opus, variasque ex ordine partes
Expediam, Arctoï circumdare qualia plantis
Festinant juvenes, quo tempore parciùs urit
Phœbus humum, et gelidæ gliscit violentia brumæ.
Cyclopum inprimis magnâ de gente petendus
Insigni arte faber; porro huc vestigia tendas,
Alma suos inter quem Granta recenset alumnos,
In vicum, ingentem recto qui tramite ducit
Ad pontem Cami: hìc oculis fors obvia surget
Parva antiqua domus, sed quâ vix notior ulla est
Propter aquas Cami; quippe artis symbola multa
Ante fores pendent fabriliaque instrumenta
Desuper—adversus picto strepit arjete murus.
Sat quoque notus herus, furvam modò conspice vestem,
Et furvam barbæ segetem, furvosque capillos.
Sponde huic mercedem facilis; nec inutile pacto
Forsan erit sacri superaddere pocula musti;
Quippe operi auditi non immemor acrior instat,
Jamque domus resonâ tremefacta incude laborat.
Massa tibi hìc chalybis spatio porrecta sat amplo
Eligitur, mensura pedum justissima quantum
Flagitat; ast altè compressi pollicis ictum
Dimidiâ plus parte affectans ardua vincat:
Altiùs evectum incessus per lubrica ducit
Mollior, et faciles componit Gratia motus.
At chalybis pars ima Deum jam passa domantem
Nascentem induitur Lunam, angustumque decenter
Desinit in rostrum, qualis curvata carina
Sulcat aquam, saltuque undis caput altius effert.
Haud procul a rostro summæ vi dissita massæ
Lamina se attollens flammis atque arte domatur
In furcam, lignum aptatum quæ dente tenaci
Mordeat; a tergo patulus sese annulus offert,
Inque illum e ligno demittitur acta supernè
Se cochlea insinuans sinuoso arctissima ferro:
Hanc super erigitur præacutus cuspide clavus
Ima potens avido calcis comprendere morsu,
Et prohibere pedem lapsu fluitante moveri.
Jamque opus exactum et visu mirabile surgit
Machina—quod restat, quo juncta ligamine plantæ
Hæreat, exponam: transit terno ordine lignum
Balteus, hic nexu digitorum extrema coërcet,

Hic medium, et quà pes altissimus, ultimus alter
Alligat, huic lorum adsuitur latissima ducens
Cingula calce super—pedibus sic omnia firma,
Omnia tuta manent; at vincula fibula parcè
Contrahat, aut loro arctato violentiùs ustus
Œdipodioniæ flammam experiere podagræ.
Sectile quin lignum fagus procera ministret,
Aut montana ulmus, vel torno rasile buxum
Præbeat, aut melior solido de robore quercus.
Sitque chalybs planus; sulcatæ forma carinæ
Ducit inexpertum, at planæ felicior orbis
Expediet faciles (experto credite) cursus.
Mercibus externis malè creditur, usque manebis
Tutius in patriâ, nostrisque instructior ibis,
Quàm Batavæ si quêis utuntur Amazones armis
Cinctus eas—lentè latos latissima portant
Fulcra pedes, ea non curvatæ conscia Lunæ,
Qualis nostra ambit: stat pondus inutile ferri
Tortâ fronte minax fera propugnacula tollens,
Implicitique horrent magnis super orbibus orbes.
Jamque adeo armatus vitream in discrimen iturus
Quære superficiem, vel quà tibi lubricus æquor
Læve, favente gelu, lacus offerat, aut ubì Camus
Indignatus aquas cymbæ non amplius aptas
Nunc pedibus dorsum assuescit Pater—O ubi campi,
Augustæque lavans muros undante canali
Alveus! O quis me gelido super æquore sistet,
Quà curvo fluvius mordens cana arva meatu
Obliquat ripam, et sinuoso gurgite tortus
Volvit honoratas sine nomine nobilis undas!
Quàm varia ante oculos hìc rerum ludit imago,
Scilicet unde artis præcepta haurire licebit:
Hic Hermes vitream per humum ruit, et pede in uno
Radit iter liquidum rectà digito indice ductus,
Omnia Mercurio similis, motumque figuramque,
Extensamque manum, et, pennati more ministri,
Ferrea subnectens levibus talaria plantis.
Alter adest molli alternans vestigia lapsu,
Circuituve orbem cœlans, qualem ipsa Mathesis
Invideat, quorum seriem trahit infinitam,
Sulcat et intortis sinuosa volumina gyris.
At neque præteream te fas est, qui pede ferreo
Felix arte tuâ transverso marmora cursu
Pervolitas, urgesque pedem pede, calceque calcem.
Quid memorem multos luctantes limine in ipso,
Qui dura invitâ certamina Pallade tentant?

Illis nulla quies—multus quatit ilia casus;
Costarum hos signant, aut livida vulnera lumbi,
Aut os dente minus, fractæve injuria frontis.
Hùc oculos hùc flecte, forum quà mobile latè
Exponit venale Chaos, stat littora juxta
Insudans lucro miseri farrago popelli;
En tibi poma, nuces, usti duo germina Pæti,
Quem tibi Virginiæ purissimus educat hortus,
Et florem Scotiæ patrio ter sulphure tinctum.
Adfertur panis, non ille memor brevis ævi,
Theriacen redolens et Zinziber, adstat Oporti
Fervida vis, expers undarum, et spumeus humor
Musti et Cervisiæ, mentitaque flamma Genevam.
At procul hinc, quisquis generosi haud indigus haustûs
Fortè venis, talis nares et odoribus auras
Juniperi complet gravis halitus atque Tabaci.
At nimis ah! vereor, cœtum glomeratur in unum
Turba frequens, fluvius ne mole oneratus iniquâ
Volvat aquis, nuper quot corpora viderit udum
Oppetiisse torum, ut glaciem patefecit hiulcus
Trentus, et undarum laxas effudit habenas:
Collapsi subiere omnes, diductaque apertum
Emisit glacies torrentem, at corpora aquæ vis
Invasit prostrata, et funere mersit acerbo.

In Comitiis Posterioribus, Mar. 24, 1784.

——*Edisti satis, atque bibisti.* Hor.

Dixerat; accepit mandatum immite tyranni
Auribus invitis Granta, et crudelia jussa:
Perque forum, per cauponas, tristesque tabernas
Audiri questus atque illætabile murmur.
At limen (memini tempus) quà sæpe bibebam
(Da memorem lacrymam) jucunda oblivia curæ,
Nunc frustra mœstas latebras solosque recessus
Explicat, atque ursâ vocat in convivia pictâ.
Heu devota domus! Non te transire solebam,
Et nunc prætereo invitus, sedesve relictas
(Hoc datur) intuitu tristi contemplor, inani
Perfixus luctu desiderioque retentus.
Interea haud ultro dominus vacat, ipsa fatigant
Otia, nec lætus cernit pinguemque popinam
Desertam, vacuamque domum, tacitamque culinam.
Heu mœstam rerum faciem! vos dicite, vestes
Quêis ornat nitidas argentea fimbria, in agris
Seu fortè erratis, pronove stupescitis amne,

Discinctosve juvat per gramina manè gradiri,
Quàm lento surgit quàm lento lumine Phœbus
Descendit; motu quàm tardo tempora aguntur,
Quàm tardo lucis quàm tardo tædia noctis.
Nempe ista in miseros domus est crudelis alumnos
Ante alias, quæ tres unà complectitur ædes
Conjugio læto et felici fœdere junctas;
Non magis insignis formâ, splendore, columnis,
(Atria quà nitidâ structurâ et cespite pulchra
Panduntur, vernas quà porticus accipit auras,
Qualis et Augustum Phœbi ferventis ab æstu
Defendisse potest, et detinuisse sub umbrâ)
Quàm sumptu, dapibus, luxu, mensâque, epulisque.
Cur non ut quondam per calles manè videmus,
Cùm labor assuetus vocat e fumante culinâ
Passibus imparibus quem lignea tibia portat,
Circuitus gratos peragentem? Suavior illi
Fortuna arrisit, melioraque tempora vidit!
Scilicet haud iterum numerabit præmia curæ,
Aut cernet læto geminatos ore labores.
Nec rursum, arboreas cùm Sol produxerit umbras,
Pompa culinaris procedet, splendidus ordo,
Non siccis labris servi, madidis coquus alis;
Plenave sudabit nigri manus ossea lixæ
Illius, immundæ cui tradita cura culinæ.
I nunc, infelix, vigilataque carmina dele,
Nam nemo impransus potuit cantare, nec unquam
Digna legi cecinit stomacho latrante poëta:
Mæonides caluit vino cùm dixit Achillem
Irâ vesanum, ante oculos patris Hectora cæsum,
Atque irrumpentem metuentia Tartara lucem.
Tu verò juvenis, studiis cùm fortè vacâris,
Desine quà steriles posuit natura paludes
Cœnoque incultos agros obduxit et undis
Quærere pennatam prædam, densisque teneri
Fluctibus, ac limo vestigia tarda movere.
Effusus labor est, et cura moratur inanis.
Non tibi jucundæ socialia gaudia mensæ,
Non tibi, ventriculo si latrent viscera, fumant
Instauratæ epulæ, nec dulcia fundit Iacchus
Pocula; dum glutit senior porcum leporemve
Græcari assuetus, totoque abdomine fervet.
Huc ideò adventum est tandem—non grata juventus
Dum roseo sedet ore salus, scintillat ocellus,
Dum fervet vigor et venis nova vita resultat,

Tempus lætitiæ est—sed tunc, cum tarda podagra
Opprimet et proprio sub pondere membra vacillant,
Tunc epulæ nigrique decent penetralia lustri.
Ergo manè donec gravis atque severior ætas,
Os donec multis reverenter amabile rugis
Provocat ad veneris trepidum et certamina vini.
Tunc ubi se volvet toto sanctissimus anno
Phœbus, cùmque Dei terni mysteria sacra
Commemorare decet; plenæ tibi gaudia mensæ
Et pocla indulge demens licitumque furorem.

In Comitiis Posterioribus, Mar. 30, 1786.

LIFE OF HEYNE.

Part I.

It is pleasing to dwell on the virtues and merits of those to whom we are bound by the ties of gratitude; and in recording them, while we gratify those feelings, we may also have the satisfaction of impressing others, in a certain degree, with the same respect and admiration with which we are ourselves animated. I should falsely arrogate to myself what does not belong to me, if I wished to be understood as deriving the information, which I shall communicate, exclusively from myself. This is so far from being the case, that a greater part of it I owe to a publication of the celebrated Professor Heeren,[1] of Gottingen, who, like myself, had been Heyne's pupil; and had lived with him in habits of the strictest friendship and intimacy for a long series of years, and was also connected with him by near relationship.[2] But, notwithstanding this advantage, which I concede to Mr. Heeren, it will not be too much for me to say, that the general features and substance of this biographical article are in my own recollection and knowledge; though I could not have spoken of particulars with equal accuracy, without Mr. Heeren's assistance. Residing at the same place with Heyne, in the midst of his relations and friends, having communica-

[1] I am proud to call this excellent and distinguished man my friend. He published soon after Heyne's death a biographical account of Heyne, in German; and read his eulogium, in Latin, to the Royal Society of Sciences at Gottingen, on the 24th October, 1812. The title of the former is: *Christian Gottlob Heyne, biographisch dorgestellt von A. H. L. Heeren. Gottingen* 1813; and of the latter, *Memoria Christiani Gottlob Heynii, commendata in consessu Reg. Societatis Scient. Ad d.* XXIV *Oct.* MDCCCXII.

[2] He married one of Heyne's daughters.

tion with those acquaintances and connexions, who, though living in different parts, yet could give, either from their correspondence, or former intercourse with the deceased, information upon several points, which the biographer had occasion to ascertain; having moreover the use of all Heyne's papers and letters, Mr. Heeren was better enabled than any other person, to furnish a correct account of his illustrious friend: and with him as my guide, I trust I shall acquit myself as a conscientious historian, in exhibiting the following sketch.

Heyne had left among his papers a fragment of his own biography; which it is truly to be lamented that he did not finish. Nothing could have been more instructive, than the memoirs of such a man, written by himself, and with that candor and acuteness of observation, which characterised his mind. But he only made a beginning of this undertaking, which does not go beyond the years of his youth. From this fragment, however, it may be seen what we have lost in not possessing the whole. It will not be a subject of wonder, that he did not complete this narrative, when it is considered how many avocations were every moment diverting his attention. A man so occupied in the service of others, and so over-burdened with various duties, as he was, had no time to think of himself. This was the last subject, on which he would be disposed to bestow his leisure, if he ever had any leisure, or hours of respite from positive and active engagements. What concerned himself would be procrastinated, and even the longest life does not suffice to retrieve the losses, which procrastination always entails. But let us now enter upon our subject.

Christian Gottlob[1] Heyne was born at Chemnitz, in Saxony, on the 25th of September, 1729. The day of his birth is, indeed, not exactly ascertained; but that of his baptism was recorded in the church register, as September the 26th of that year: and Heyne himself assumed the 25th as the day on which he entered this world. His birth-day, however, was usually celebrated on the 26th. *George* Heyne, his father, was by trade a linen-weaver, and in a poor and humble situation. He was twice married; and our Heyne was by the second marriage, being the eldest of four sons. By his first marriage, George Heyne had only one daughter. This good man passed his life in struggling

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[1] Gottlob means *praise-god*, and is frequently used as a Christian name, in that part of Germany where Heyne was born. Other names of a similar composition are likewise common there; which is not so much the case in the other provinces.

with poverty and want, and those adversities, which an unpropitious fortune heaped upon him. It is affecting to read the delineation of his circumstances in the words of his son: "No fortunate incident," says he, "ever favored his plans, and his endeavours to improve his situation. A succession of reverses brought him even below the level of a middling condition. His old age was, therefore, abandoned to indigence, and to its companions, hopelessness and dejection of spirits. The manufactures were, at that time, in Saxony, in a declining state; and the misery among the working classes, in those places, where linen cloth was made, was uncommonly great. The earnings were scarcely sufficient to support the workman himself; much less his family. The most shocking sight, in my opinion, which a perverse state of society can present, is that, when honest, honorable, and conscientious industry, by the utmost exertion of labor, cannot gain the necessaries of life, or when the diligent workman cannot even find employment for his hands; and, with his arms crossed, must lament that involuntary idleness, which makes him suffer hunger, and compels him to behold those whom he loves deprived of the necessaries of life.

"I was born and brought up in the greatest indigence. The earliest companion of my childhood was want; and the first impressions I received were the tears of my mother, who did not know where to obtain bread for her children. How often have I seen her, on a Saturday, with weeping eyes, when she returned home unable to find a purchaser for the work which the utmost exertions of her husband, and the labor of many a night, had produced! Sometimes a new attempt to sell the articles was made by my sister, or by me; I was obliged to call again on the draper or dealer, to see whether we could not find a purchaser for our goods. There is a sort of persons in that part of the country, called dealers, who do nothing but buy up articles, especially in the linen trade; they purchase from the poor workmen the cloth for the lowest price possible, and sell it afterwards in other places at high prices. I often saw one of these petty tyrants with the pride of an eastern despot reject the goods offered him, or deduct a trifle from the price asked, and from the wages of the labor. The poor workmen were forced to part with their hard earnings for less than was their due, and to make up by severe privations what they thus had lost. Such sights were what kindled the first spark of sensibility in my childish heart. Instead of being dazzled by the prosperity of these persons, who lived and throve upon the crumbs taken from so many hundreds of the starving workmen, and of being struck with awe by their splendor, I was filled with indignation against them. The first time I heard of the death of a tyrant, the idea rose within me to become a Brutus against every oppressor of the poor: for to

such beings I conceived that the misery of my starving family was owing. I have often since had occasion to reflect, that it is by the interposition of a kind providence, that the unhappy wretch, who is sunk in misery, is placed in such circumstances as preserve him from being driven to extremities, and plunging into crime; that his energy is restrained, and his feelings withheld from violence.

"My good parents did for me what they could, and sent me to a common school in the suburbs. There I was commended for a quick apprehension of what was taught, and for an eager disposition to learn. My schoolmaster had two sons, who were returned from the University of Leipzig. They were corrupt and unprincipled young men, and took great pains to mislead me. They made my life miserable, by terrifying and ill-treating me, because I refused to unite in their schemes of depravity. When I was but ten years old, I had begun to instruct the child of one of our neighbours in reading and writing, in order to earn the money, which I had to pay to my schoolmaster. The common instruction that was given in the school soon left me nothing to learn; and if I wanted to begin Latin, I had to take private lessons. This was to be at an extra expense of two-pence a week, which my parents could not afford. For a long time this was a source of grief to me. I had a godfather who was a wealthy baker, and half-brother to my mother. One Saturday I was sent to him to fetch a loaf. With weeping eyes I entered his house. Being asked by him the cause of my sorrow, I attempted to answer; but a flood of tears burst forth, and I could with difficulty explain the cause of my affliction. My generous godfather offered to pay the weekly two-pence for me; imposing it as a condition, that I should come to him every Sunday, and say to him, by heart, the lesson from the gospel. This was subsequently of advantage to me; I exercised my memory, and learnt to deliver myself without diffidence. Intoxicated with joy, I ran with my loaf, tossed it repeatedly in the air, and, barefooted as I was, leaped for pleasure. In the midst of these gesticulations, my loaf fell into a kennel; an accident which restored me to reason. My mother was pleased with the good tidings; my father less so. Thus a few years passed; my master confirmed, what I had long known, that I could learn nothing farther from him. The time was arrived, when I was to leave school, and to adopt that mode of life which my forefathers had followed. If the artificer were not by oppressions of many different kinds deprived of the fruits of his laborious industry, and of many advantages which belong to a good and useful citizen, I should say even now—Would I had continued in the condition of my fathers! How much misery should I have escaped! My father could not but wish to have a son grown up, who might assist him in his hard work; and perceived my dis

inclination with great displeasure. I, on the contrary, wished to go to the public Latin school. For this, means were absolutely wanting. Whence was the money to be paid every quarter—about half a crown? whence were the books, and a blue gown, or cloak, which the school-boys were obliged to wear, to be taken? How anxiously were my eyes often fixed upon the walls of the school, as I passed them! A certain clergyman, who was minister in the suburbs, was my second godfather. My schoolmaster, who at the same time was clerk of his parish, had mentioned me to him; I was desired to wait upon him, and after a short examination, received from him the assurance, that I should go to the Town-school, and that he would bear the expense. Who can conceive the happiness which I, at that moment, experienced? I was sent to the master of the school, examined, and placed in the second form. Being naturally of a weak constitution, depressed by misery and sorrow, deprived of the cheerful enjoyments of childhood and early life, I had remained low and small of stature. My school-fellows judged me by appearance, and entertained a mean opinion of me. It was only by the proofs which I gave of my application and industry, and the praise I obtained, that they were induced to consider me as one of their number. But my application and attention met with every discouragement. Of what my godfather, the clergyman, had promised, he kept so much, that he paid the quarterly money for schooling, provided me with a coarse gown, and gave me a few useless books, which he had in his collection; but to purchase the school-books for me, he would not consent. I was, therefore, under the necessity to borrow them from my school-fellows, and every day to copy them before the lesson. But, in lieu of this, the good man was inclined to take a part in my instruction, and gave me, from time to time, a few lessons in Latin. He had learnt in his youth to make Latin verses; hence, as soon as we had done with *Erasmus de civilitate morum*, I was initiated in Latin versification: all this was done, before I had read any author, or acquired any supply of words. The gentleman was violent and severe, and in every respect formidable. Being possessed of a very moderate income, he was accused of avarice: he had all the unbending caprice of an old bachelor, and the vanity of pretending to be a good Latin scholar; and, what was more important, a good versifier, and consequently a learned clergyman. All these qualities of my protector contributed to destroy in the bud every enjoyment of happiness in my early youth. He himself had no susceptibility for any other gratification, than that of his avarice or his vanity: no indulgence, or forbearance, no kind and benevolent treatment, no praise and approbation, were to be expected from him, even when I had scanned a verse correctly.

If he had but taken up a classic! But he had not such a book. Some wretched compilations of extracts, collections of epigrams, and some spiritual poets, from which he dictated verses to me, which I was to alter, paraphrase, and turn into a different metre, was all his library afforded. By all this neither the taste nor the understanding could be benefited. But the case was aggravated, when in process of time he thought himself inspired by Apollo, and composed verses, from which I was to learn prosody, which to him was synonymous with poetry. These temptations of the demon of versification began on occasion of the birth-day of the head master of the Latin Town-school. It was customary for the first boys of the school, to offer their congratulation either in German or Latin verses, which were transcribed and collected in a clean and neat copy-book. Here it was that my godfather intended to shine, and Latin verses were made at my expense, which were to pass for my work. My vexation was increased by the general knowledge that the verses were not of my manufacture. These mortifications, however, stimulated me to use every exertion, in order to convince my godfather, that I could make verses myself; of this I gave him a proof, on his own birth-day; the first time that his proud and stern countenance relaxed to a smile. But by this specimen of my efforts I had laid the foundation for the most troublesome demands that were to be made upon me; for congratulatory poems were now expected upon every occasion, even on the calendar-day of his name, which was Sebastian, and always considered by him as a day of great importance; and not poems of ten or twenty lines, but of some hundreds, and in every variety of metre. Subjects of the most diversified nature, such as no man ever attempted to treat of in verse, were imposed upon me; and thus I obtained the permission to compose the congratulations to the masters of the school myself: they were, however, to be submitted to a strict revision and correction, under which operation they sometimes lost part of their fluency, and sometimes also of their sense. The instruction I received in school was not much better. It was carried on according to an old pedantic method, and consisted in saying Latin words from the vocabulary by heart, in construing, and doing exercises: all without enlightening the mind. As I had the faculty of rather a quick apprehension, I was commended for learning well, and some of my masters entertained a favorable opinion of me. I should, however, by this road, have arrived at perfect stupidity, if a particular incident had not roused me from my lethargy. There were, at certain periods, public examinations at school: at one of these the superior clergyman of the town, who was, at the same time, the first governor of the school, was present. This gentleman, a reverend doctor, and in his days esteemed a learned divine,

interrupted the master, while he was teaching or examining the boys, and at once proposed this question—Which of the scholars could turn the word *Austria* into an apt anagram? The idea was suggested by the circumstances of the times, as the first Silesian war between Austria and Prussia, in which Saxony took part against Austria, had just then broken out; and in some newspaper a pretty anagram had appeared. None of the boys knew what an anagram was: the master himself looked confused; and, when no answer was made, he began to detail what was meant by an anagram. I sat down immediately to try at the proposed question, and it was not long before I offered what I had found out—*Vastari*. This was different from what had been put in the newspaper: but the greater was the surprise of the reverend doctor, especially when he saw before him a little boy from the lowest bench of the second form. He smiled upon me with approbation, and loudly praised my ingenuity; but at the same time he set all my school-fellows against me, by reproving them severely for being outdone by one of the lowest boys in the second form. In short, this pedantic adventure gave the first occasion to the developement of my faculties. I began to have some confidence in myself, and not to be overwhelmed by the contempt and oppression, under which I languished. This first effort of my mind, which indeed was still extremely feeble, was by some considered as pride and arrogance, and drew upon me many mortifications. Meanwhile my application was kept on the stretch, however ill directed, and prevented me from associating much with my school-fellows; among whom, as they were mostly of low extraction, and bad education, rude, vulgar, and improper manners were generally prevalent. This is the case with schools of that description, where youth are merely taught as day-scholars, and are under no farther control and direction. What I gained at school, was almost entirely confined to words from the vocabulary, and to phrases. The Greek did not speed better than the Latin. The New Testament, and Plutarch's treatise on education, was all we knew of Greek books. Having no books, I was obliged to transcribe for my use my daily task; and to borrow a grammar, which was that of Weller. I had, besides, from my godfather, *Pasor's Lexicon in Novum Testamentum*, which happened to be in his collection. I nevertheless made such progress in Greek, that I wrote Greek prose exercises, Greek verses, and was at last able to write down *ex tempore*, in Greek prose, and successively even in Greek verse, what was dictated, and even the theme and subject of sermons in church. When I rose into the first class, I became acquainted with some of the classic authors. Our head master, Mr. Hager, who had himself published an edition of Homer, besides the school

hours, gave some private lessons, in which he expounded some of the books of that poet. But that honest man did not succeed much in his instruction: he was himself deficient in the elements. This was of great disadvantage to me: for I imagined that I might look down upon him, paid no attention, acquired no taste for Homer, read no one author through; and when I was to leave school, I was almost entirely a stranger to what is properly called classical learning. Of Livy I had only read a few chapters, and I had no complete notion of any one author, much less of classical literature in general. Of the other branches of knowledge, such as history, and geography, I was quite ignorant. In the last year, however, before I left school, I obtained some faint idea of a better mode of study. Mr. Krebs, a pupil of Ernesti, came to Chemnitz as assistant master to the school. His information and knowledge were of a very different description from that to which we had been used before. This gentleman took notice of me, and I was so fortunate as to be admitted into a Greek private lesson, in which the Ajax of Sophocles was explained. I now, at least, obtained some better notions of interpretation, and of what is properly called scholarship. Had I been in more fortunate circumstances, and could have farther profited by his instruction, I should have obtained a better introduction to the classics. But everywhere I saw myself impeded and thwarted. The perverse mode of treatment, which I experienced from the old clergyman, the dissatisfaction of my parents, especially of my father, who could not succeed in his line of business, and yet cherished the thought that if I had continued in his occupation I might now prove a support to him in gaining his livelihood; extreme indigence; and a consciousness of inferiority, did not suffer any comfortable idea or satisfactory feeling to rise within me. A timid, shy, and awkward demeanour was calculated still more to disfigure my outward appearance. But where was I to learn manners and address, where to acquire a right way of thinking, and the necessary cultivation both of mind and heart? Yet I felt a desire of struggling with my fortune. A sense of honor, a wish for improvement, a solicitude to raise myself above my low fortune, incessantly attended me: but without a guide to direct them, those feelings only led to scorn, misanthropy, and rudeness. At last, a situation presented itself, in which I had a chance of being a little civilised. One of the aldermen of the town had taken two children of a relation into his house, for the purpose of educating them, a boy and a girl, both nearly of my age. A companion was wanted to read with the boy; and I was proposed. This attendance brought me in a florin a month, which served to secure me, in some degree, against the displeasure of my family. I had hitherto often been obliged to assist in their work, that I

might not hear the reproach that I wanted to eat their bread for nothing. By means of some other lessons, which I gave, I was enabled to purchase oil for my lamp, and raiment for my body. I had it even in my power to give part of my earnings to my father; and thus my condition became somewhat more easy. But I had now also the advantage of frequently seeing persons of a better education. I obtained the good-will of the family, and was permitted to live with them, even when I was not engaged with my pupil. This conversation gave me some polish, enlarged my notions, and improved my exterior.

"It was not long before I conceived a passionate attachment for the sister of my pupil, which made me feel most acutely the pressure of my fate, that had placed me in a situation of poverty. But I was not weighed down by despondency. Pleasing dreams of a possibility that I might, at some future time, still become possessed of the beloved object, diverted me from the contemplation of the present impossibility to make an impression on the young lady's heart; and I succeeded in obtaining hers, and her mother's friendship. I committed numberless follies, such as belong to a lover; one of which was, that I became a poet. But as I had no one to guide and correct me, and as no good poet fell into my hands, I could become nothing but a bad poet. How far we were at Chemnitz removed from any just notion of taste, I will adduce some examples. It was the custom at our school, that every year some plays were acted. They were generally comedies of Christian Weisse, in German: but once a Latin drama was represented, intitled Kunz von Kaufungen, or the capture of the Saxon Princes. The number of the dramatis personæ was very small, and, in order to provide several of my school-fellows with parts, I added, with the sanction of the master, a sixth act, in which double the number were introduced, and among them many robbers, who were all executed. This play was written in Iambics; but my addition was in prose. Another time I acted Fame, with a trumpet in my hand: behind the scenes was placed a trumpeter, who was to sound, while I represented the goddess. This man stopped once, and I very properly took down my trumpet: but when he resumed his music, I forgot to put my instrument to my lips, keeping it quietly in my hand. All this gave no offence. A steeple of the town had been struck by lightning, and burnt: and when a new one was built, and adorned, as is usual, with a ball upon its summit, I was, at the suggestion of my master, honored by the senate, or court of aldermen, with the command of writing a Latin inscription, which was to be deposited in the ball. It began, *Sta viator!* and without any notice of the absurdity, the inscription was thus preserved in the ball, for the edification of posterity."

"The time approached, when I was to go to the university of Leipzig. But whence were the means to be derived? All my hopes rested upon the old clergyman. Promises were not wanting on his part; but one day passed after another, the hour of departure arrived, and I obtained nothing. He committed me to the care of his assistant, or cúrate, who was going to Leipzig; and this was all. With great anguish I quitted my native place, and that house, in which I had received more kindness than a mere wretched existence. I was in hopes that I should know more of my patron's intentions, when I had reached Leipzig. But how forsaken and desolate did I feel myself, when my companion, upon leaving me, told me, that he had received nothing for me from the old clergyman. My whole stock of money consisted of about two florins. I was, in other respects, badly equipped; books I had none. Worn out by previous affliction, I fell sick; but nature overcame the disorder, though it left me in a state of melancholy dejection. I lived in the same apartment with the brother of my former master, Mr. Krebs. This gentleman, like his brother, was a pupil of Ernesti, and by him I was introduced to the lectures of this celebrated professor; through his kindness, I also occasionally obtained a book. As to any plan in my studies, I had none; I did not know what lectures to frequent. For it had not even been settled what line I was to follow. The old clergyman had destined me for the church; and as I still hoped for his support, I did not oppose that expectation. At last he sent me a few dollars; but what he sent was very insufficient to pay for what I owed, and was only obtained by a great deal of solicitation. If I ventured to renew my application, I received letters full of bitter reproaches; and the unfeeling man went so far in his harshness, as to put on the direction of the letter some disgraceful epithet to mortify me. One of those directions, for example, was written in this manner: *à M. Heyne, Etudiant négligent, à Leipzig.*[1] In this manner I fell into circumstances, in which I became a prey to despair: being educated without fixed principles, with a character entirely unformed, without a friend, a guide, or adviser, I cannot, at this moment, understand, how I could possibly endure so helpless a condition. What urged me on in the world, was not ambition, or a youthful imagination, or *wish*, that I might one day be ranked among the learned. I was incessantly haunted by the painful consciousness of my forlorn situation, of the want of a good education and manners, and of my awkward behaviour in social intercourse. That which operated most strongly upon me was a spirit of defiance against my

[1] This is added from a note of Mr. Heeren.

ill fortune. This gave me courage not to yield; but to risk every thing in the struggle against adversity. I met, in these difficulties, with one compassionate soul, the poor maid-servant, who waited upon the persons in the house. She laid out her money for the necessaries I wanted, and paid for my daily bread, risking all she had in order to prevent me from starving. Oh! could I find thee now, still in this world, thou kind and compassionate soul, that I might compensate thee for what thou didst for me! It was towards the end of the first year of my stay at Leipzig that I was introduced to Professor Christ. As his lectures were not much attended, it was easy to find admittance. This gentleman had some taste for elegance: my exterior was not calculated to recommend me; but he nevertheless allowed me to call upon him. He would sometimes converse with me, and give me some lessons on social subjects, at others supply me with a book, and permit me to sit in one of his apartments. I became sensible that I wanted plan and method: he encouraged me to follow the example of Scaliger, and to read the ancients in succession, so as to begin with the earliest authors, and thus to proceed downward. Herodotus was the first that was taken in hand. How little such a plan of reading is suited to the course of studies which ought to be followed at a university is evident. I pursued it, however, for a considerable time, as far as I had an opportunity of borrowing the books that were necessary; but so irrational was my zeal in reading, that for more than six months I allowed myself only two nights in the week to sleep, till at last I fell into a fever, from which I recovered with some difficulty. The lectures of Mr. Christ were a tissue of eccentricities of every kind, interspersed occasionally with excellent observations. I frequently needed only a few ideas that were thrown out in order to carry on the train. The case was widely different with Professor Ernesti, whose well-proportioned conciseness, accuracy, and method, observed in his lectures, attracted me more and more. In the other lectures which I attended, no sort of plan was to be discerned. I frequented the philosophical lectures of Winkler, though I had not money to pay for them. The conduct prevalent there among the young men was so noisy and rude, and kept under so little restraint, that I was disgusted, and staid away: but the beadle was sent to me some time after for the money, and I was compelled to find means of satisfying the demand. My distress in the mean time rose to the highest degree. I failed in every attempt to obtain some of those supports which are furnished to poor students; I never succeeded in procuring what is termed a free table, or an exhibition. The old clergyman left me for more than half a year without assistance; he promised at last to come himself, but having come, he returned

without leaving me the smallest trifle. This expectation, which had been so long anxiously entertained, and was followed by disappointment, entirely overcame me: full of despair, I sought for death. I could seldom procure a meal, and frequently had not so much as a half-penny's worth of bread for my dinner. In this situation, calculated to annihilate every remains of spirit and energy, I was one Sunday sent for by Professor Christ: he proposed to me the place of a tutor in the family of a Mr. Háseler, in the country of Magdeburg. This prospect, though it could not but appear very fortunate in some respects, embarrassed and depressed me in others. I had not been two years at Leipzig, and could hardly consider my studies as begun, much less as ended. I saw that I was ruined for ever by so imperfect a state of my knowledge. An agitating conflict arose in my mind which kept me in suspense for several days; and to this moment I cannot comprehend whence I took courage to decide, that I would refuse the offer, and pursue my career at Leipzig.[1] Several weeks elapsed, and I was often assailed by regret, when Ernesti sent for me, and offered me the situation of a tutor in the family of a French merchant at Leipzig."

Here ends the original narrative, and I shall now continue the history from other data. The French family alluded to was that of a M. Sechehaie. He accepted the proposal, but continued in that situation only a short time: his circumstances were not ameliorated, and he frequently endured the greatest distress. His resources were some lessons, which he gave to different persons, but which were not sufficient to procure for him a comfortable, or even a tolerable existence. After having passed his time hitherto in general studies, it was necessary to fix upon some profession by which he was to gain his future livelihood; and he chose the law. Though he was by no means negligent in this pursuit, yet his mind was not exactly adapted to it; it was already too much imbued with a love for classical literature to acquiesce readily in the comparatively barren and uninteresting employment of a lawyer. He had, however, the good fortune of meeting with a very intelligent instructor, one of the law-professors, Mr. Bach; and from him he derived much useful knowledge of the ancient Roman law, which he found subsequently of great advantage in his studies of antiquity: but when the time arrived that he was to close his career as a student, and enter practically upon some mode of life, his embarrassment was great. He had to make his election between the

[1] Mr. Heeren remarks on this passage, that Heyne always retained a dislike to the situation of a tutor, and scarcely ever advised any person to enter it, unless compelled by necessity. I know this also from my own intercourse with him.

situation of an advocate or attorney, and a private lecturer in the university; the latter with a view to be at some future time appointed to a professorship. But neither of these prospects was satisfactory. In the mean while, distress and want continued to press upon him, and he seemed to be shut out from every hope, when a trifling occurrence threw a faint gleam upon his despondency. The clergyman of the French protestant church at Leipzig, with whom Heyne had been acquainted, died, and Heyne wrote a Latin elegy, in which he expressed his grief at the loss of his friend, and the sentiments of regard which he entertained for him. This elegy was not intended for publication, but being read by many friends, it became more generally known, and the members of the French church wishing to honour the memory of their minister, ordered it to be printed in a very handsome manner. It happened that it fell under the eye of the powerful prime minister of Saxony, (Count Brühl,) who, being an admirer of whatever was splendid, and at the same time a collector of books and literary productions, was attracted by the fine typography of the elegy, and condescended to enquire after the author; he even expressed a wish to know him, and to take him into his service. The fortune of the young man now seemed to be certain, since that powerful minister, to whose influence every thing in the country was subject, had deigned to take notice of him. There was not a friend of Heyne who did not advise him to remove from Leipzig to Dresden, and cultivate the patronage of that great man. He arrived in the latter town on the 14th of April, and had soon after the good fortune of being presented to Count Brühl, who received him civilly, but dismissed him with general and vague promises. This was the first time he had had an opportunity of approaching what is called a great man, and it does not seem to have left a favourable impression on his mind. Nothing proceeded from the promises with which he had been flattered, and he was again entirely thrown upon his own resources. Destitute of friends, money, or credit, in a strange place, he was again assailed by distress and misery: for a little time he warded them off by a temporary appointment as tutor to a young Saxon nobleman; but this connexion did not last long. After having sold whatever he could spare, he actually suffered hunger, and was not unfrequently reduced to the necessity of collecting pea-shells that had been thrown away in order to boil them for a meal. He had no lodging; and when a young man who had known him at Leipzig allowed him to share his apartment, he was obliged, for want of a bed, to sleep on the floor, having nothing but a few books for his pillow. Thus he dragged on his existence till towards the autumn of the year 1753, when, after much solicitation, he at last succeeded in obtaining the appoint-

ment of a clerk in Count Brühl's library, with a salary of about 18 or 19 pounds sterling (100 rixdollars) per annum. On this pittance it was impossible to subsist, and every sort of expedient was necessarily resorted to to alleviate the pressing wants to which he was from time to time exposed. Among them was that of becoming author. He commenced with translating, and his first essay was the version of a French novel *(Le Soldat parvenu)* into German, for which he got about four pounds.

In the same year (1753) he published a German translation of the Greek novel of Chariton, which had, not many years before, been edited by Dorville. His mind, recovering by such employment its natural elasticity, soon fixed upon other undertakings in the field of classical literature. Necessity combined with inclination; and in the year 1755 appeared the first edition of his Tibullus, dedicated to his supposed patron, Count Brühl.[1] The remuneration which he received from the bookseller, for this work, scarcely amounted to twenty pounds. His taste for poetry had been chiefly formed by Ernesti, and among the Latin poets there was none that charmed him more than Tibullus. This predilection he retained even in his advanced life. In this edition he gave the first specimen of that peculiarity which subsequently distinguished him so much from other editors and commentators. He took an enlightened and intelligent view of his author, which showed that it was not the object of classical learning merely to grovel among words, phrases, and grammatical subtleties; but to understand the sense and meaning, and to enter into the spirit of the writer, and justly to comprehend his thoughts and sentiments, as well as to feel and appreciate his beauties, was that to which the attention of a rational scholar ought to be principally directed. This was placing the classics, and especially the poets, in a very different light from that in which the pedantry of many of his predecessors had contemplated them. That edition, however, did not, at least in Germany, attract much notice, though, as will be seen hereafter, it had made elsewhere a great impression. The noble patron, to whom it was dedicated, did not deign to bestow upon it any mark of favor. Shortly after, he conceived the project of publishing an edition of Epictetus, which was suggested by a manuscript of that author, in the Electoral Library at Dresden: this manuscript he collated, and at the same time began eagerly to study the precepts of the Greek philosopher. Without adopting the stoic system, he derived from its lessons, and the salutary remarks scattered through

[1] The title of this edition is, "*Albii Tibulli, quæ exstant, Carmina novis curis castigata, Illustrissimo Comiti de Brühl inscripta. Lipsiæ*, 1755."

it, much excellent and useful instruction for the practical purposes of life, which often proved beneficial in the hour of trial and difficulty. The edition made its appearance in the year 1756.[1] Though he devoted himself chiefly to classical studies, he did not overlook modern literature. He had some knowledge of the French and English languages, and read such authors of these nations as he met with in the minister's library: among them were Montesquieu and Locke.

It was about this time (in the year 1756), that he became acquainted with a man, then obscure and unknown, but whose literary fame afterwards attained the highest degree of admiration. This person was the celebrated JOHN WINKELMANN, who, in no better circumstances than Heyne, was nevertheless, with an enterprising mind, meditating a journey to Italy, in order to give scope to his ardent desire of searching the fields of antiquity. He frequently visited the library where Heyne was engaged, being then in a course of reading preparatory to his journey. Heyne's situation, notwithstanding the exertions he had made, was not essentially ameliorated, his means remaining inadequate even to a scanty subsistence: but now a public calamity threatened entirely to overwhelm him: the war, afterwards known by the name of the *Seven Years' War*, broke out, and Saxony was invaded by a hostile army. As all the public resources became a prey to the invader, those also, from which he derived his limited support, failed; his little salary ceased to be paid. In these embarrassments he fortunately met with an offer to instruct a young gentleman of a noble family, and under this protection he was enabled for some time to live. It was here that he first saw a young female, who lived as companion with the lady of the house, and who afterwards became his wife. Of this period of his life, which to him was always most interesting, we have again Heyne's own narrative, which I will not hesitate to communicate in a translation. It begins with an account of the young person alluded to, whose name was *Miss Theresa Weiss:* she was the daughter of a musician, belonging to the King of Poland's, or Elector of Saxony's, band, in Dresden. She had also experienced the vicissitudes of fortune, and at last found shelter with the noble lady of whom we have spoken. Heyne then proceeds thus:

"Already, in the year 1756, Saxony, and especially the court, were reduced to great extremities. I found myself, being poor, and disappointed in my hopes and expectations, exposed to the

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[1] Under this title: "*Epicteti Enchiridion; ad fidem Codd. MSS. castigavit Chr. G. Heyne. Lipsiæ*, 1756."

most trying want, when the little salary, which I derived from my situation in Count Brühl's library, was withheld. From a proud and manly feeling, I attempted for a long time every expedient, which chance or my industry suggested, to relieve the most urgent necessities. It happened, that an employment presented itself, which, more than any other thing, served to steel my spirit against adversity; I allude to the edition of Epictetus, which appeared this year (1756): it removed the pressure of immediate distress, as Tibullus had done the year before, and soothed the hardship of my circumstances. Mr. Rabner (a well-known author in Germany) happened to know me; and being requested to recommend a person to a young gentleman, who had just left school, as tutor or preceptor, proposed me: I acquiesced in the proposal, though it did not suit my inclination; but the prospect of the times, under the probability of a continued war, was so discouraging, that I had not the resolution to decline the offer. It was on the 10th of October, 1757, that I first entered the house of Schönberg. What a crowd of misfortunes was I yet destined to encounter! and at the same time, how wonderfully was the fate of my future life determined by this step! How could I have supposed that at that moment Providence had fixed the lot of my happiness! I was ushered into a room, where I found several ladies engaged in cheerful and friendly conversation. Madame de Schönberg (the sister of my intended pupil) had not been long married, but her husband happened to be absent, and she was on the point of setting out to join him at Prague, where he was detained by business. Upon her countenance beamed the pure innocence of youth; in her eyes shone the soft and serene aspect of gladsome spring; a smiling and lovely expression marked every word she uttered; she appeared to be one of those pure and uncorrupted souls, which seem to have come into the world unchanged from the hand of a kind Creator: the affection which she bore to her brother, did not permit her to receive me, as a total stranger, with indifference. By her side stood another lady, tall and well made, with a countenance not marked with regular features, but full of expression: her conversation, her looks, and every movement, inspired respect; but respect of a different kind from that which is felt for rank and birth. Good sense and good feelings were manifested in all she said, and you forgot that you might have desired more beauty or more of the softer graces; you felt yourself attracted by something noble, something pensive and serious, and by something decided and resolute, which appeared in her looks and deportment, and claimed your regard and esteem. Such was Theresa, who, at first sight, inspired me with more than esteem. Her endeavours to relieve my embarrassment, occasioned by a sense of my lowliness, and to entertain me by her conversation,

in the midst of persons among whom I was a total stranger, made a particular impression upon me. Her own heart reminded her how much the unfortunate stand in need of encouragement, especially when they approach those, from whom they would claim protection. This kindness of disposition, which represented her to me as a consoling angel among her fellow-creatures, filled me with regard and tenderness towards her: she even became my benefactress; for twice I received money from an unknown hand, which greatly relieved my circumstances. I began my duty with my pupil on the 14th of October, and did not see her again till the following spring, when she returned with her friend from Prague; but then also I only saw her once or twice, as she was going with Madame de Schönberg into the country, to a place in Upper Lusatia: my pupil and I were to follow in a few days. I anticipated with youthful joy the pleasures of a country life, the charms of which had hitherto formed many a happy dream. I still remember the day of our departure, the 6th of May. The society of two women of minds so well formed and cultivated, who deserved to be ranked among the best of their sex, and the desire to obtain their esteem, contributed not a little to improve my character. Nature and religion were subjects of my daily meditation: I laid down rules and principles for the conduct of my life, of which I had never thought before, and topics of this kind furnished matter for our conversation. The beauty of nature, and the retirement, which I enjoyed, exalted those feelings to a degree of innocent and pious enthusiasm. I was not aware that Theresa's friendship for me had changed to the more ardent sentiments of love, though she was herself conscious of it. This cast a gloom or melancholy over her temper, which was naturally disposed to be grave and serious; and the hours of conversation, which had been wont to be cheerful, frequently became thoughtful and solemn. I observed particularly that, when our conversation turned upon religion, her dejection encreased: I perceived that she was more assiduous in her devotion, and found her sometimes by herself weeping and praying with an unusual fervor. In the month of November we returned to Dresden; but the dangers arising from the war occasioned a new separation; for she left Dresden together with her friend. My pupil was gone before to the university of Wittenberg, where his uncle, a colonel in the army, resided. I was thus for some time left to myself; it was then thought advisable that I yet should continue for a while with my pupil; I therefore proceeded on the 1st of January to Wittenberg, where I passed a year, prosecuting my studies, with greater advantage than I had done before. I particularly attended to Philosophy and German history. During this time, a correspondence was kept up with Theresa, which,

on her part, was often strongly tinctured with enthusiasm and melancholy, as she had lately lost her mother. In the first months of the following year (1760) the troubles of the war rendered our stay at Wittenberg unsafe. We fled several times into the country, and thus escaped with difficulty from the bombardment of Wittenberg, of which we were near spectators : that town being reduced to a heap of stones, my pupil could not return to it : he was sent to Erlengen, thence to Gottingen : I remained in Dresden. Theresa had retired with Madame de Schônberg into Lusatia, in order to avoid the approaching dangers of the war, and left her goods in my care, which I had accordingly conveyed to my lodgings. In the mean time, the Prussians advanced, and on the 18th of July Dresden began to be bombarded. I passed several nights with other persons in the cellar ; in the day-time I staid in my room, hearing the balls from the batteries whizzing by my window, as they swept through the streets. An indifference about danger and about life had so entirely taken possession of me, that on the last day I laid myself down in my bed, and, overcome with weariness, slept undisturbed, under the most terrible noise of balls and shells, till noon on the next day. When I awoke, I hastily put on my clothes, and ran down stairs, but found the whole house deserted. I returned to my room, and considered what was to be done; whither to remove my effects, when a bomb fell with the most dreadful crash into the court-yard, destroying every thing around it, though it caused no conflagration. The thought, that where one bomb had found its way others might follow, gave me wings; I leapt down the stairs, and finding the door of the house locked, to my great embarrassment, entered one of the lower rooms, which happened to be open, and jumped from the window into the street. The street, where I lived, was abandoned and desolate, but the great streets were crowded with people who were seeking their safety in flight. I ran along, while the balls were flying about me, through Castle-street, towards the bridge, then passed over the Elbe, to the New-town, from which the Prussians had been forced to retire. I was glad to rest myself in a house, upon the stones, and there passed a part of the night : I then went to see the awful spectacle of the bombardment, and of the burning town. At day-break, the Austrian guard at the gate opened the postern to allow the fugitives to quit the town ; the insolent officer, who was on duty, called us Lutheran dogs, and with this salutation he gave every one who passed through the postern a slap or blow. I found myself now in the open field ; but whither to turn was the question. Having hurried away from my habitation, in the urgency of terror, I had taken nothing with me, not even a penny of money. I had merely, as I was going, taken from the cellar where I was wont to

pass the night, and which belonged to an Italian, a fur cloak which I saw lying there; this I flung about me, and walked with it on one of the most sultry days across the heath on my way to Ænsdorf, the place where Madame de Schönberg was with Theresa. I walked in the greatest heat nearly 20 miles through a barren and desolate country, and at last accomplished my journey, by the assistance of a returning postillion, who allowed me to ride for some distance on one of his horses: the whole day I heard the firing, to which unhappy Dresden was exposed, re-echoing from the mountains. Curiosity, on the part of the inhabitants of Ænsdorf, at first seemed to render my visit very acceptable; but when I appeared in the character of a helpless fugitive, who required support and assistance, I perceived that my presence was likely to be considered as a burden, and I received no invitation to stay. After some days the opportunity of a conveyance, by means of a waggon, offered, and I took my leave, having been provided with some old linen. Poor Theresa suffered much at seeing me thus treated; but her excellent friend, Madame de Schönberg, had it not in her power to act towards me according to her own disposition. I now felt how unfortunate I was; but I still bade defiance to my ill-fortune, and began my journey. I stopt for a short time with a Madame de Fletscher, at Neustadt, on my way, and then availed myself of the first opportunity to return to Dresden: there remained a possibility that my habitation might have been preserved. With a heavy heart, I saw Dresden; and hastening to the place where my dwelling had stood, found it burnt to the ground.[1] I took shelter in the Brühl library, which was empty: a succession of misfortunes had befallen the valuable collection which it formerly contained. At the breaking out of the war, the best specimens of old prints and the most valuable works were secured in a subterraneous vault; the remainder of the books was sent to Hamburg in pledge for a sum of money that had been borrowed. Some chests of books were lost on their passage down the Elbe, others were opened in the Prussian custom-houses and the contents scattered. Through the vault some pipes were conducted, belonging to the artificial water-works. When Dresden was bombarded, the building, which stood over the vault, was a particular mark for the

[1] Mr. Heeren remarks, that all his effects and papers, together with the property of Theresa, which had been entrusted to him, were destroyed: all he had collected for Epictetus and Tibullus was lost. This loss he seems to have very poignantly regretted. Among his papers, at his death, was found a memorandum written in pencil, on the 6th of August, 1760, under the pressure of calamity, in these words: "My idols are broken; they are destroyed: Now I care for nothing in this world!"

enemy's artillery; and thus it happened that some of the water-pipes were injured; hence, when at the conclusion of the war, the books were to be brought out of the vault, it was found that they were almost dissolved by the water, and rotten. Another portion of the library had been deposited in a certain strong built stone house. The very first shell fell into this building, and the whole, with every thing in it, was consumed by the flames. In addition to all this, a personal mortification awaited me when I returned to Dresden: my colleague at the library had been reprimanded by the minister for having quitted Dresden at the approach of danger. This person did not know how to free himself from this embarrassment but by fixing the neglect of which *he* had been guilty, touching the removal of the books, which were burnt, upon me; and I was like to have been brought to a trial before a court of justice. The danger of war again approached Dresden in this year (1760): every body took to flight. In the winter, however, Theresa returned to Dresden: she bore the loss of her property with fortitude; but to me it was extremely painful, that I had not been able to preserve what was confided to my care. The agitations and sufferings, to which she had been exposed, at last overpowered her; she fell into a serious illness, and the physicians gave her over; she received the last sacraments, according to the rites of the Roman church, and having fainted away, she was supposed to be dead; when, on a sudden, it was reported, that she had come to life again. Her strong constitution had resisted. Her recovery was attended by the resolution to renounce the religion of her fathers. All representations which were made to divert her from her purpose were in vain; no consideration could shake her resolution; her hopes lay beyond the grave. She received instruction in the tenets of the protestant religion, and made her confession on the 30th of May, in one of the Lutheran churches. I was filled with respect and admiration at the tranquillity and firmness with which she executed her purpose, and still more at the courage with which she bore the consequences of this step: she saw herself excluded from her family, abandoned by her acquaintances, and deprived of her property by the war. Her courage elevated my own soul; I felt myself animated by a sense of duty towards her. I had imprudently, in the first time of our acquaintance, by my conversations, excited religious scruples in her mind: her passion for me had created in her a tendency to enthusiasm, and had at the same time contributed to her melancholy; even the unacknowledged thought of being more closely united with me by the bond of the same religion had unconsciously influenced her. Under these impressions, I formed a determination, which could not fail to expose me to the censure of the world, that of uniting my fate with hers.

Our union took place at Ænsdorf, on the 4th of June, 1761. The generous support of some kind friends, especially of Dr. Jahn, and Madame de Schônberg, for some time made our situation tolerable. Towards the end of August we returned to Dresden. Alas, how many a day of anxiety and solicitude had we to pass! Our cares were increased by the birth of our first son, who being born somewhat before his time, and in consequence very delicate, required incredible attention. An acquaintance, which I formed with a very worthy family, de Lôben, procured us some comfort in the ensuing summer, and even some happy days. M. de Lôben, who was afterwards chamberlain to the king of Poland and elector of Saxony, invited us to his country house, called Mangelsdorf, in Upper Lusation, near Reichenbach. We set off in May, and enjoyed the delights of spring with feelings the more gratifying, because the pressure of immediate care was removed. But soon the troubles of the war in Lusatia, and occurrences likewise of a private nature, recalled us to the reflection that here on earth happiness must not be expected to be of long continuance. As the scenes of war came nearer, the Lôben family left the country. The plate and valuables were concealed in one of the rooms, and the care of the house and the household was entrusted to us, by which means I acquired some notions of the management of domestic concerns. In this situation we were alarmed by a visit from some Cossacks (or, as we afterwards learnt, some Prussians in disguise): after having entered the cellars, they became intoxicated, and were proceeding to plunder the house. They pursued me, and I fled up stairs, and seeing no room open but that where my wife was with her infant, I entered it. She placed herself, with the child in her arms, courageously in the door, and opposed the robbers: this presence of mind saved me, and the treasure that was hidden in the apartment. In the middle of November we came back to Dresden, without any prospect.

I had now passed some years, almost without any books by which I could have enlarged my knowledge or learning, or even have maintained it. Mr. Lippert charged me with the composition of the Latin text to the third thousand of his copies, or models, of ancient gems. I gained by this employment a hundred rixdollars (about 17 pounds): but I had some trouble to regain a facility of writing Latin. After my return to Dresden, I heard that enquiry had been made after me from Hanover: I did not know why. But in December, the question was proposed to me, whether I should be inclined to go to Gottingen, and accept the situation of Professor of classical literature, which had been vacated by the death of Gesner. I honestly wrote, in my answer to the Prime Minister of Hanover, Baron de Münchhausen, that my studies

had been extremely interrupted, but that I hoped I might soon recover what I had lost; and if he would be satisfied with this assurance on my part, I would come. On the 14th of February I received the official appointment from Hanover; and on the 14th of March my dismission from Count Brühl."

Thus that active and useful career was opened to Heyne, in which he rendered such eminent services, not only to the country to which he was called, but to every part of Europe, where ancient literature and classical knowledge were cultivated. For it is not to be doubted that his writings, which were produced at Göttingen, not less than the numerous pupils he trained up in his school, had a very extensive influence upon those studies. It is worth while to relate the circumstances which occasioned Heyne's removal to Göttingen. The professorship of classical literature, and the office of first librarian, had been filled by the celebrated Matthias Gesner; and when he died (August 4, 1761), the government was looking out for a scholar, who might be worthy to succeed him. For it is the practice at the German universities, where the instruction depends chiefly on the lectures, which are delivered, to select the most able men that can be found, for the several professorships; and there is a competition between the different governments to draw to their respective universities the most distinguished individuals, to fill those situations. The celebrity of a university, and the prosperity, which it attains, from a great number of students, sometimes is attributable to the fame of two or three eminent men. It is, therefore, an object of ambition as well as of policy to the governments, to excel others, by the possession of such persons: and to the learned it is an essential advantage, as in this manner their value is duly appreciated, and their merits rewarded. There is frequently a sort of bidding for such an individual, and the government that offers the best remuneration, is, of course, likely to gain him. It is rarely, that interest or favor secures a professorship, where qualifications alone are looked to: and by this means those places are occupied by efficient men, who fairly earn their salaries, and render useful services to the state. The Minister Münchhausen, who felt an anxious interest for the university, of which he had himself been the founder, and from his fostering care might be called the father, speculated upon a man, who might prove an ornament to that institution. He consulted Ernesti, who not knowing any person in Germany answering, in his opinion, to the description that was wanted, recommended *Rhunkenius* at Leiden, or *Saxe* at Utrecht. The Minister ordered the offer to be made to the former, but Rhunkenius, though a native of Germany, finding himself satisfactorily established in Holland, was unwilling to leave his adopted country.

After declining the offer, he proceeded, in his answer, in this manner: "Why do you look out of your country, for what your country amply affords? Why do you not fix upon Christian Gottlob Heyne, as successor to Gesner; a man of superior talents, and brought up in the school of Ernesti, who has shown, by his edition of Tibullus, his knowledge of Latin literature, and, by that of Epictetus, his skill in the Greek. This is, in my opinion, and in the opinion of our illustrious Hemsterhuis, the only man who can supply the loss, which you have sustained by Gesner's death. And let it not be said, that Heyne's fame is as yet not sufficiently great and splendid. There is in this man, believe me, such a fund of genius and knowledge, that in a short time the whole of civilized Europe will resound with his praises."[1] Such were the sentiments of the great Rhunkenius concerning Heyne, even at that time, when he had scarcely begun to develope his powers. The minister trusted in this judgment, and requested Ernesti to make proposals to Heyne. Ernesti was somewhat surprised at seeing so obscure an individual selected; for he had not estimated his merits with so true an eye as Rhunkenius: but he immediately made inquiry after him, and negotiations were set on foot. The terms were adjusted; and the appointment being approved by his present majesty, as sovereign of Hanover, his nomination was officially made known to the university, by a rescript from Hanover, dated March 24, 1763, of which a copy was transmitted to Heyne; and he arrived at Göttingen on the 29th of June, in the same year. The title of the Professorship, which was conferred upon him, was that of eloquence and poetry (*eloquentiæ et poëseos*); but was in fact what we should call that of classical literature, though it also imposed upon him the functions of public orator to the university. Besides the professorship, the office of first librarian was destined for him. This charge had, after Gesner's death, been

[1] The letter of Rhunkenius, which was addressed to a Mr. Jung, of Hanover, whom Münchhausen had appointed to manage this correspondence, is so remarkable, that I will transcribe the passage above in the original words. The whole letter was written in Latin, at that time the most general instrument of communication between the learned. "Sed quid est quod extra patriam quæratis, cujus patria copiam præbet? Cur non Gesnero successorem datis Christianum Gottlob Heynium, Ernestinæ disciplinæ alumnum, excellenti virum ingenio, qui quanta Latinarum literarum præditus sit scientia, edito Tibullo, quanta Græcarum, edito Epicteto ostendit. Hic mea et Hemsterhusii τοῦ πάνυ sententia unus est, qui jacturam, quam Gesneri morte fecistis, resarcire poterit. Nec est quod quis dicat, Heynii famam nondum satis illustrem et pervagatam esse. Tanta, mihi crede, in hoc viro ingenii et doctrinæ ubertas est, ut brevi omnis cultior Europa ejus laudes celebratura sit." Epistola Rhunkenii ad Jungium. Lugduni Batavor. d. xviii. Octob. 1762.

provisionally committed to Michaelis, and when Heyne first came to Göttingen, the former was not very willing to divest himself of the authority entrusted to him, and thwarted and opposed Heyne's views, so as to impede the projected improvements in the management of that institution. That contention, however, did not last long; for, before the expiration of the year (December 12, 1763,) Michaelis, taking offence at some decision of the government, which was contrary to his wishes, gave up his appointment; and Heyne was, from that date, the sole director of that remarkable establishment. The minister soon learnt to value the uncommon abilities, with which Heyne was endowed for the situation of librarian, and gave him full scope to exercise them. He had the entire and sole management, and the minister readily sanctioned and supported what he proposed. By placing confidence in such a man, that great statesman knew he should best promote the object he had in view. I will observe, in this place, that those two distinguished men, Michaelis and Heyne, who have both attained great fame in the literary world, never were upon any terms of cordiality and friendship, though they lived for many years at the same place. Michaelis was capricious and arrogant, Heyne of an independent spirit, that would not submit to the dictation of another. From the first, a jealousy arose between them, or to be more just in my expression, it arose on the part of the former; and it continued as long as they came in contact. This, however, did not lessen the respect which they could not help reciprocally entertaining for the literary merits of one another. Of this, Heyne has given a proof by the eulogium he pronounced on Michaelis, upon his death, in the year 1792, in one of the sittings of the Royal Society of Sciences at Göttingen.[1] Münchhausen's expectations of Heyne's exertions were most fully answered, in every department, in which he was engaged; but his application to the business of the library was so close, and intense, that the minister repeatedly cautioned him, as is seen in his letters to Heyne, to which Mr. Heeren refers, not to carry his exertions so far, as to injure his health. He made an accurate survey of the library, and projected new Catalogues. Heyne's other occupations consisted in giving courses of lectures, of which presently more will be said; in writing programmata for the different solemnities of the university; in discharging the functions of public orator; in attending the sittings of the Society of Sciences, and taking his share in the review of new publications, which was edited under the auspices of the Society of Sciences. He had engaged in the translation of an English work, The Universal History, by Guthrie and Gray; and the first volume

[1] It is to be found in Vol. x. Commentatt. Soc. Gotting.

of the translation appeared in the year 1765. It made altogether, when finished, 7 vols. in 8vo., the last of which came out in 1772. The learning, acuteness, and diligence of the translator are remarkable, and his translation is, in fact, a new work, highly useful, and valuable for the accurate historical disquisitions in which it abounds.

In the year 1767 he published the first volume of his Virgil, the second came out in 1771, and the two last in 1775. This is the first edition of that excellent production in philology. How much it differs from the common workmanship of commentators and critics, I presume my readers will be competent to judge.

To say a few words on his lectures, to which I have before alluded, may perhaps not be unacceptable. I have attended them myself, and am perfectly acquainted with the purport and object of all. They formed a kind of classical cycle, or encyclopædia, so that those, who had diligently attended them, and made the matters treated of, their own, might be said to have laid a good foundation of classical learning. They consisted partly in the reading and interpreting of classic authors, and partly in a systematic or scientific survey of the leading subjects of ancient literature. These subjects were Greek and Roman antiquities, and Greek and Roman literature. The Antiquities were calculated to give an insight into the customs, manners, and institutions of the ancients, and the Literatures, as they were called, afforded a view of the origin, rise, progress, and decline of letters among the Greeks and Romans, together with an account of their works, as we possess them, and the editions that have been published of them, in modern times. It may be conceived, how much useful information was communicated, in treating of these topics, by a man like Heyne, so intimately familiar with them, and who viewed every thing with a comprehensive, acute, and clear perception: how the mind of the young scholar was opened by such instruction, and how completely he might be initiated in the mysteries of ancient lore, if he possessed enough of natural ability, and of diligence and application, to profit by what was placed in his reach. These lectures, on antiquity and literature, formed four courses, each course occupying the space of six months, or a semestre, as they call it at Göttingen, at the rate of five hours a week, that is to say, one hour each day, in the week, with the exception of Saturday and Sunday. The hour appointed for them, which never varied, during Heyne's life, was from two to three in the afternoon. One course was read every half year; it therefore took two years to complete the circle. I do not know to which of these four courses to give the preference, they were all equally interesting and instructive. That on Roman Antiqui-

ties was remarkable for the accurate knowledge of the ancient Roman law, which was displayed in it, and which made it particularly interesting to students in jurisprudence. It may be remembered, that Heyne, at one period of his life, had fixed upon the law as his profession; and the lectures on Roman antiquities retained a tincture of his legal studies, but so tempered with classical taste, as to be no less palatable than useful to the general scholar. In the Grecian antiquities he was deeply versed, and possessed the most accurate information both of the ancient history, and the manners and institutions of that country. His reading had constantly led him in that direction, and many of his learned researches lay in that department. His views of the different subjects comprehended under those heads were often new and striking, and very different from the usual mode of regarding them. The observations and criticisms upon the literary productions of those two ancient nations, in the two other courses of lectures, on Greek and Roman literature, it may easily be imagined, were in a high degree valuable, and comparatively not inferior in merit to the former. Many a hint has been derived from those lectures, which subsequently has been productive of benefit to the cause of learning, through the medium of his scholars. I have said, that the hour from two to three in the afternoon was occupied with these lectures; I have only to add, that to the same hour was assigned the exposition of Horace, of which the Odes occupied half a year, and the Satires another: so that the two o'clock lecture moved through a circle of three years. The succession of the several courses varied. Another series of lectures was that at five in the evening, which was set apart for a select number of auditors, and solely destined for the explanation of Greek authors. Homer, and Pindar, and a selection from other writers, alternately filled these courses; that is to say, one half year, at the rate of five hours a week, was given up to Homer, another half year to Pindar, and so to the rest. Of Homer, the Iliad was generally chosen: indeed, in my time, I do not recollect that the Odyssey was ever read, though I have heard from others, that it had formed the subject of that lecture. Two hours a week, in the morning from eleven to twelve, were generally devoted to the elucidation of some Latin works, such as Cicero's rhetorical writings, Extracts from Pliny's Natural History, and others. But one course of lectures yet deserves particular mention: it was denominated *Archæology*, and had for its object the illustration of the works of ancient art, especially sculpture, because under this most of the remains of antiquity are comprehended. Heyne was naturally endowed with great taste both for poetry and the arts; and he had become acquainted

with the latter, first perhaps by having had an opportunity of seeing some of their productions at Dresden, but more so afterwards, when he came to Göttingen, by his attention to every thing that was written on the art of the ancients. As a contemporary of John Winkelmann, it was impossible for him, possessed of such a mind, to have passed by those objects with indifference. But that study fell in likewise with his general pursuits, and added new charms to his classical occupations. After he had made himself master of this subject, it was easy for him to give it such a form as to render it a source of instruction to others. These lectures on the remains of ancient art, (or Archæology, as they were not very properly called,) opened to the young student a new field of knowledge, by which his ideas were enlarged beyond the ordinary limits, and his taste awakened. They were read only in summer, from eight to nine in the morning, six days in the week; and the public library served for the lecture-room, because it contained all the printed works that related to ancient art, and likewise several casts of antique statues. Many persons have visited Italy with greater advantage, having attended these lectures. They were prepared for what they had to see, and had acquired notions, which might serve as the basis of a correct judgment. Having given this sketch of Heyne's different lectures, I must remark that such they were in my time, in 1790, and the following years: such they were before and after that period. But it is not to be supposed, that they attained that form immediately after Heyne came to Göttingen; they acquired it by degrees; but for a long succession of years they thus were the means of the most valuable instruction. There perhaps hardly ever was a teacher, whose lessons produced more benefit.

As an instructor of youth, we have still to consider him in another situation. There is an institution at Göttingen called *Seminarium Philologicum*, which is under the particular care and direction of the classical professor. It consists of nine young men, recommended to government for nomination, by the professor; who are to be particularly instructed by him in classical learning. They have a kind of exhibition, or small salary, from the government, and are considered as the professor's pupils, in the strictest sense. There is no distinction made either as to country or rank; but whosoever among the students of the university presents himself to the professor, as a votary of classical literature, has a chance of being admitted into that number, if there is a probability that he will, from his abilities and acquirements, become a creditable member. The time fixed for remaining in the seminary as a regular member, is two years; but these two years are, generally, preceded by a year of trial, and no objection would be made to a per-

son's continuing to attend beyond that period, though he would be no longer entitled to the salary. This, however, is so small, that it is no object to any one; and it is fair, that the time of belonging to the seminary should be limited, in order to afford the opportunity of profiting by it to a greater number of individuals. As Mr. Heyne improved every institution at Göttingen, with which he had any concern, so did this, in particular, experience his attention and fostering care; and it became, under his management, the school, from which the most distinguished scholars in Germany issued. There was no man, that better understood how to develop the faculties of a young mind, to exercise its abilities, and to inspire it with a laudable ambition. In these young men Heyne took a peculiar interest; he was to them a father, and never lost sight of their welfare and success in life. As he knew them more intimately than any others, he could judge for what situations they were calculated; and he never failed to exert his influence in placing them, where they might be most useful, when an opportunity occurred of recommending them. For many a valuable member of society, Germany was indebted to his exertions. These *Seminarists,* as they were called, attended all those lectures, which have been described; but, besides, they had, from their appointment, the benefit of his particular instruction. They met twice a week, under his auspices, and were practised by him in interpreting Greek and Latin authors, and in the discussion of classical subjects, which latter was denominated *disputation.* The seminarists wrote, in succession, treatises in the Latin language, and these were submitted to argumentation. The author chose one of his fellow seminarists for his opponent, and the latter exercised his critical powers on the composition of the respondent, whose efforts were required in defending what he had written, against the attacks of his adversary. This controversy was carried on in Latin, and had the advantage of affording the practice of speaking that language, in which many of the young men arrived at great readiness and perfection. Heyne himself spoke it with a fluency and correctness, which was not surpassed, if equalled, by that of his native tongue. Indeed so familiar and intimate was his acquaintance with the Latin language, that, in the opinion of many, he possessed more command over it, and a greater facility of expressing his ideas, than he did over the German. Speaking Latin, which is not a common practice in England, is very usual among the learned in Germany, especially those who employ themselves in classical literature; and in the days of Heyne, it was perhaps still more current, than now: though even at the present time many persons will be found in that country, who would be as willing to enter into a Latin discourse, as they would be to converse in German. With

as little trouble Latin prose is written, and both Heyne and many of his pupils possessed the ability of committing their thoughts to paper in that language, with the same ease and expedition, with which they would have rendered them in German. That these acquirements were very desirable for a classical scholar, is not to be denied. For if one of his objects were to arrive at a thorough knowledge of the Latin tongue, the three roads, which lead to the perfect attainment of any language, reading, writing, and speaking, were fairly opened before him. In Greek the practice was confined to reading alone, as it is almost every-where, though it would have been an invaluable addition to the system of instruction, if the two other means of becoming familiar with a language, or at least writing, had been equally attended to as in Latin. This error of not applying to the learning of the Greek language the three expedients, which are necessary for the complete mastery of any language, has always prevailed, and is the cause, that few persons pretend to the same intimacy with the Greek as with the Latin language. Were I to advise, or to conduct, the instruction in the former, I should, as I would do with every language, insist not only on the practice of reading, or construing, but also on writing and speaking. For though the two last exercises do not aim at any direct use, that is to be made of them, in our intercourse with others, yet they have that indirect and most important effect, of ushering the student into the interior of the edifice, and enabling him to understand accurately its form and structure. He, that merely reads a language, knows only the outside of the building; but if he were taught to construct something similar himself, he might be presumed to be perfectly acquainted with its whole fabric. If, therefore, a complete acquaintance with a language be desired, those three modes of acquiring it must be employed; and the knowledge of it will be more or less perfect in proportion as they are more or less practised.

But to return to the topic from which I digressed, I have to observe, that it was not only the advantage of writing and speaking Latin, which rendered the disputations of the seminarists beneficial to them, it was frequently also the subject of what they had written, and the remarks from their preceptor, to which it gave rise, either expressly or incidentally, which proved useful and instructive. It frequently happened, that an opportunity thence arose for encouraging his pupils, for giving an impulse to their minds, and pointing out a way, on which they afterwards proceeded with success. If any thing was wanting, it was metrical exercises both in Latin and Greek; a subject that is in Germany too little regarded. But to neglect the exercise of poetical composition, is certainly a defect. For though it may be asserted, as

it frequently is, that there is no use in writing Latin or Greek verse, yet this will be admitted by the intelligent scholar under a very strict modification. He may allow that no immediate practical use results from it: but he will maintain that, as far as a comprehensive knowledge of the language is desired, by which is signified, that we should completely understand the authors we read, in every detail of their composition, and be capable of judging of the manner in which they wrote, that prosody is not to be neglected: that we cannot read a poet as he ought to be read, nor be sensible of the art which he employs, if we are not conversant with quantity and metre. It is the difference between a person that possesses the theory of music, and him who is totally ignorant of it: the latter may be pleased and charmed with a tune, or a concert; but his enjoyment cannot be compared with that of the former, who not only is gratified by the effect of the art, but knows also how to esteem it from the skill with which its mechanism is conducted. It is necessary to be familiar with that mechanism, if we would rightly perceive its operation, and be sensible of the beauties which it is calculated to produce. To those, therefore, who profess to read poets as well as prose writers, an acquaintance with all the first principles, that constitute poetry, is as needful as the grammatical rudiments are for the right understanding of prosaic composition. It is surprising, however, that a truth so palpable should escape the regard, to which it is entitled. For prosody and metre should, generally, form a part of the elementary instruction in every language, in which the reading of its authors is a principal object: but we find it neglected in our native language, in which, if the young mind is prepared, by grammatical studies, for an introduction to its literature, the mechanical details of poetical composition are hardly ever considered, much less practised. If this particular had been comprehended, together with the writing of Greek, in the system of Heyne's instruction, it would have been perfect; but even with those blanks, its excellence has been acknowledged by every one who has been acquainted with it, and particularly felt by those, whose good fortune it was to reap the full benefit of it. This fell to the lot of all who were Heyne's scholars, and of those in particular, who were more strictly his pupils, that is, the members of the Philological Seminary. To have belonged to this number will always be recollected by me with satisfaction, as I shall never cease to venerate the memory of Mr. Heyne, with the feelings of a grateful heart. When I have stated, that in Heyne's institution some things were wanting, it is by no means my intention to impress the reader with an idea, that it was, for those reasons, defective, and that I mean to censure it. Heyne could not do all: he could only

point out the way; and his pupils had by their own industry and private application to supply themselves with that, which the master had not the leisure or opportunity to afford. That was their business, and that their own sense must have suggested. And it is evident, that many did so, from the proofs they have given of their merits in classical learning.

The sketch, which has thus been furnished of Heyne's lectures, and of his superintendence of the Philological Seminary, will have shown, what he was to the university, as a teacher. I have concentrated this view, instead of giving it by pieces, according to a strict chronological order, in the progressive history of his life, which would require to state, in what year such or such a lecture was first delivered, how this or that alteration took place. What I aim at, is to exhibit a delineation of Heyne's life, and to show in what manner he rendered it useful to the world, rather than to follow the precision of the Annalist. I now, however, proceed with the narrative. There was something peculiarly fortunate in Heyne's situation at Göttingen, which afforded full scope to the activity of his mind. He found himself countenanced, supported, encouraged, and approved by the minister of the country, who not only was ardent and zealous in co-operating with him, but also intelligent, and judicious, and competent to set a proper estimate upon Heyne's exertions. How anxiously and diligently that great statesman entered into every thing which concerned the welfare of the university, appears from the numerous letters of his, which were found among Heyne's papers. It is seen in them, how those two men went hand in hand in their labors; and there was seldom a difference of opinion between them. What may be objected to Münchhausen, as Mr. Heeren remarks, is perhaps his spirit of economy, which sometimes narrowed his views. This is a failing, into which a conscientious minister, who is sensible of the many wants of the state, and solicitous not to increase the burdens of the people, may be apt to fall; but cannot reasonably be made a ground of censure, even if it should sometimes be carried too far. By Heyne's discretion things were so managed, that no injurious consequences arose, from that foible of the minister, to the interests of the university. The more Münchhausen became acquainted with Heyne, the more he valued him, and from the year 1768, during the three last years of the minister's life, their communications were very frequent; so that hardly a week passed, in which several letters were not exchanged. In the spring of 1770, a new charge was laid upon Heyne, the supreme direction of the school at Ilefeld, or Ilfeld. At this place, which is situated at a distance of between 50 and 60 English miles from Göttingen, to the south-east, there is a public school, with a foundation for a certain

number of free scholars. It might be calculated, from its situation, and other circumstances, to be the principal establishment in the Hanoverian dominions, for the education of youth, previous to their admission to the university. But it had been neglected, and was sunk into discredit, so as not to render those services to the country, which ought to be expected from such an institution. Münchhausen, who was alive to every thing that concerned the interests of the people or of the state, perceived with regret the deterioration and decay of that school; and looking round for the means of saving it from ruin, he thought he could only find them in the intelligence, zeal, and activity of Heyne. He, therefore, wished to devolve the whole management and direction upon him; and the latter, who never withdrew from any labor, by which he conceived he might render himself useful, readily and cheerfully undertook the task. The effect of his interference was soon felt: a complete reform was effected, and the school became, under his superintendence, what it was fit to be, an excellent place of education. He regulated the system of instruction, and took care that proper masters were appointed. By the attention which he himself paid to the institution, he awakened and maintained that of others. Though at some distance from it, his eye was unremittingly watchful over the proceedings that took place. He found those in whom he could repose confidence, and the establishment prospered and florished under his fostering and paternal care. He visited the school once every year, to be an eye-witness of its progress; and by his correspondence directed and guided it, as if he had been present. This charge he retained to the end of his days; and the distinction, which Ilfeld acquired, is to be attributed to him. A man with such a fund of abilities, not merely for learning, but for business, like the possessor of great wealth, received applications for assistance upon every occasion.

It became necessary, in the same year, to appoint an editor of the Literary Review, that was published at Göttingen, under the auspices of the Royal Society of Sciences, and Heyne was selected. He willingly acquiesced in the choice, and conducted this valuable journal, for a great length of years, with a degree of diligence and industry, that cannot be sufficiently admired. But besides editing it, he was the most liberal contributor to its contents: no man has written in it so much. To say a few words of this highly esteemed publication, it is to be remarked, that it aims chiefly at the review of scientific, and other literary works, which are on a certain scale of merit. These are, for the most part, furnished to the reviewers from the public library of the university, which, as has been mentioned, purchases every new production. The professors are principally

the persons who write in this journal, though the office is not necessarily confined to them. Articles are also received from others, if they are approved by the editor. Novels, and similar compositions of unsubstantial quality, are seldom noticed. The editorship of this journal was, in fact, connected with the duties of Secretary to the Royal Society of Sciences, to which situation Heyne was appointed this year. That institution, like all others with which Heyne was concerned, soon felt the benefit of his abilities. He conducted its affairs with a zeal, activity, and intelligence, which they had not before experienced. The Society owed its origin to the great Haller, who, at its foundation, intended it for nothing more than a means of cultivating certain branches of science, nominally anatomy and botany, which he thought were, in general, too much neglected. But to make it a nursery to science, in a more comprehensive sense, that did not enter into his contemplation. Heyne, on the contrary, conceived a more enlarged view, and considered this establishment as calculated to further and expand science in all its various ramifications. The university was designed to diffuse and communicate the knowledge which existed; the society of which we are speaking was, according to Heyne's conception, to add to that knowledge, by new investigations and researches.

N.

EMENDATIONES BENTLEII IN OVIDIUM.

Hæ desumtæ sunt e margine edit. vel Burmanni, vel Nicolai Heinsii. Liber uterque servatur in Musæo Britannico.

N. B. Per literam V. intellige textum vulgatum, non Burmanni, et per N. H. intelligitur Nicolaus Heinsius.

HEROID. EPIST. I.

v. 2. *ut*] Leg. *tu* [ita Brinkius apud Van Lennep.]

3. *Danais invisa puellis*] Olim voluit *denos obsessa per annos*. collatis Amor. ii. 12. 9. *Pergama—bello superata bilustri*. iii. 6. 27. *Troja—lustris obsessa duobus*. Sed vulgatum tuetur e Sabino. *Non me Troja tenet, Graiis odiosa puellis*.

6. *insanis*] *incanis* vel *Ægæis*.

13. *violentos:*] *glomeratos*.

15. *ab Hectore:*] *vulnere*.

16. *timoris*] *doloris* [ut MS. Voss.]
27. *nymphæ*] *nuptæ* [ut N. H.] at *sponsæ* Cod. D. olim Dunelmensis hodie in Biblioth. Coll. Trin. Cantab.
28. *victa—Troja fata*] *quisque—fortia facta.*
31. *Atque*] Cod. D. *Jamque* et in 33. *hæc* vice *hic.*
40. *dolo*] *metu.*
47. *vestris*—lacertis] *Graiis:* cf. Remed. Am. 66. *manibus Danais* Pergama victa cadent.
48. *quod fuit*] *qua stetit:* cf. Trist. iii. 2. 23.
52. *Incola*] Olim *Integra:* postea *Accola* [cum N. H.]
65. *veri*] *vestri:* cf. Trist. iii. 3. 26.
66. *habitas—abes*] *habites—agas* [cum MS. Scriverii.]
82. *immensas*] *invisas:* cf. Heroid. Ep. xix. 210.
91. *dirum*] *dicam.*
95. *actor*] Sic MS. D. 100. *invitis*] *ignaris.*
105. *armis*] *annis* [ut V.]
107, 8. β'. } [cum Burm.]
109, 110. α'. }
110. *Tu citius venias*] *Tu citus advenias:* vel *Spe citius venias:* cf. Fast. iv. 600.
113. *jam*] *tu.*

Collatis Sabini 53, 4. necnon Amor. iii. 9. 30. aliquid in hac epistola deesse putat Bentl.

Abjudicari videntur 37, 8; 39, 40; 83, 4; 99, 100; 111, 2.

EPIST. II.

v. 3. *quater*] *semel* [ut V.]
6. *Sithonis*] *Bistonis:* cf. 90.
10. *invita nunc et amante* nocent] *invitæ nunc, et ut ante,* nocent. Cf. Her. xvii. 2. [in MS. Puteano, *sicut et ante.*]
25. *et verba et vela*] *et vela et verba.*
27. *nisi*] *si* [cum N. H.]
31. *Jura*] *Pacta* [sic recte video.]
35. *quod totum—undis*] *Bistonium—auris* vel *æstu.*
37. *fictus*] *falsus* [ut MSS.]
39. *nimiumque*] *natique:* vel *Per Venerem et natum nimium facientia tela.*
62. *Quæcunque*] *Cuicunque* [ut voluit Burmann.]
74. *capta*] *cæsa:* cf. 157. 75. *turba*] *serie.*
90. *lavabis aqua*] *levabis humo.*
121. *littora*] *vimina.*
122. *æquora lata*] *littora nota* [cum MSS.]
129. *minus et minus utilis adsto*] *minus est mihi mentis, ut adsunt.*
144. *electum*] *electu* [ut V.]

148. *necis*] MS. D. *necis:* cf. Her. Ep. vii. 196. *causam mortis et ensem.*
ibid. *illa*] *ipsa* [ut V.]
Abjudicari videntur 17, 8.

EPIST. III.

v. 1. *rapta*] *capta:* cf. Remed. Am. 469.
11. *vultum*] *vultus* [ut MSS.] 12. *noster*] *vester* [ut N. H.]
30. *blandæ—preces*] *blanda—prece* [ut V.]
36. *sæpe*] *nempe.*
39. *Si*] MS. Renaldi. et D. *Non:* lege *Sic.* cf. Her. Ep. viii. 25.
44. Nec *venit incœptis—aura*] Nec *veniet votis—hora:* cf. Pont. iii. 3. Et *veniet votis mollior hora meis.*]
48. *tribus*] *quibus* [ut Francius.]
51. Cum N. H. facit Bentl.
58. *linea vela*] *lintea velle* [cum Mycillo; MS. Harl. 2758. *linthea vella.*]
60. *animi*] *animæ* [ut N. H.]
61. *violente*] *tu lente.*
67. *jam*] *tam* [ut Gruter.] 80. *Et*] *Sed.*
95. *secessit ab*] *secesserat* [ut Burm.]
96. *negavit*] *negarat.*
98. *pro nullo—cadent*] *pollicito—carent.* Cf. Her. Ep. vi. 110.
100. *Sæpius—dominum*] *Scilicet—domini.*
112. *facta*] *capta.*
115. *Et si quis* quærat] *Si quis nunc:* [ut MS. Putean. cf. Horat. *Si quis forte roget.*
116. *voxque*] Cf. Remed. Am. 754.
124. *tua*] *tibi* [MS. Scriver.]
132. *Præsentisque*] *Præsentesque* [ut V.]
Abjudicari videntur 61, 2.

EPIST. IV.

v. 3. *quodcunque est*] MS. D. *quicquid id est* [et sic Harl. 2758. post rasuram.]
8. *destitit*] *restitit* [ut Douza aliique.]
15. *fovet*] *vorat:* cf. Ad Liviam. 134. *Et vorat—flamma.*
16. *Figit*] *Frangat:* cf. Met. viii. 508. [Sic MSS.]
15, 6. In Addendis lege *movet* et *Flectat.*
24. *animo*] vel *humero* vel *collo.*
25. *crimen*] *regimen.* 26. *quæ*] *cui* [ut Faber.]
43. *Est mihi per*] *Estque mihi in.*
48. *quæque*] *quasque.*
53. *reddamus*] *pendamus.*

59. *perfidus*] *tertius:* cf. Her. Ep. xvi. 328. *Quartus.*
67. *vobis*] *nobis* [ut V.]
78. *Et—pulvis*] *Ut—nævus.*
79. *ferocis*] *fugacis* [ut MSS. 2.]
81. *vastum*] *lentum* [ut V.]
86. *materia digna perire tua*] *materies digna vigore tuo:* cf. Her. Ep. vii. 33.
101. *jam primum*] *jam pridem.*
106. *utrumque*] *utrimque* [ut Burm.]
128. *fugit*] *fugat.*
137. *licet—illa*] *virum—illo:* cf. Fast. iv. 149.
141. *dabitur*] *duri* [ut V.]
147. Recte Burm. *sperataque* non *properataque.*
149. *precari*] *vocari.*
150. *fastus*] *flatus* [ut N. H.] 151. *Et*] *At.*
155. *Depuduit—relinquit*] *Depudui—reliquit.*
160. *tepidum movet*] *rapidum—vehit* cf. Fast. iii. 518.
170. *perdendas*] *prædandas* [cum MS.]
176. *Perlegis: at*] *Perlege: sed* [ut MS. Lincoln.]
Abjudicari videntur 175, 6.

EPIST. V.

v. 6. *crimen*] *sidus:* cf. Heroid. Ep. viii. 88.
8. *Quæ*] *Cui:* cf. Heroid. Ep. ii. 62. ex emendatione.
24. *recta*] In margine aliquid fuit scriptum hodie vitio bibliopegi decisum.
33. *Illa dies fatum miseræ mihi dixit; ab illa*] *Ille dies ater miseræ mihi luxit; ab illo.*
41. *peracta*] *parata* [ut V.]
45. *vidisti*] *pressisti.*
62. *illa resistit*] *ille residit.*
68. *fœmineas—genas*] *fœmineum—gregem.*
83. MS. Relandi *Nec tamen.*
89. *est tibi*] *est; ibi.* 110. *volant* MS. Rel.
121. *Vox erat in cursu* [ut N. H.]
125. *insignis*] *præsignis* [ut MS.]
126. *patrios—deos*] *socios* [ut MSS.] *toros.*
141. *tamen ungue*] *prius ungue.* V. *tamen ante.*
152. *a nostro*] *e nostro* [ut Ciofanus.]

EPIST. VI.

15. *ipse Ista* [ut N. H.]
18. *Obsequium*] *Officium* [ut MSS.]
24. *Venerat; et*] *Venit, et ut.*
29. *mihi*] *deos.*

37. *Devicto serpente*] *Restabat serpens:* cf. Fast. v. 361. Met. i. 700. et ii. 655.
38. *fidem*] *vicem.*
39. *cursuque*] *cursune.*
40. *ingenio—facta tuo*]—*indicio nostra suo* MS. D. *n̄ra:* et MS. R. *facta* post rasuram.
52. *castra*] *transtra:* et sic in Virg. Æn. iv. 604. *faces in transtra,* non *castra.*
55. *vidi tectoque*] *vidua* [ut N. H.] *lectoque:* cf. Heroid. Ep. ii. 57.
54. *vita*] MS. D. *ripa.*
63. *fluentibus*] *cadentibus* [ut V.]
66. *ventus—tenet*] *vento—tument* [ut Francius.]
68. *prospiciuntur* [ut MSS.]
73. *Addo* notatur—ob *dŏ* [ut Cnipping. *Adde.*]
76. *Cor dolet*] *Dedolet:* cf. Rem. Am. 294.
ibid. *mixtus*] aliquid olim in margine fuit, hodie decisum.
77. *perdo*] *perdam.* 78. *concidat*] *concidet.*
82. *expectata:*] *expectato:* cf. Her. Ep. xii. 182.
83. *carmine movit*] *carmina volvit.*
87. *flumina*] *fulmina* [ut MSS.]
88. *movet*] *trahit* [ut MSS.]
93. *herbis*] *istis.*
100. *favet*] *volet* MS. D.
104. *revellit*] *revexit* [ut Broukhusius: MS. *refixit.*]
108. *patria*] MS. *pria:* f. pro *ripa.*
111. *vir non*] MS. R. *cur non* [ut N. H.]
119. *Nunc*] *Quin:* cf. Her. Ep. xv. 151.
125. *legatos* [ut V.] cf. Her. Ep. iii. 127.
130. *corpora*] *viscera.*
133. *virgo*] *furto:* cf. supr. 43.
140. *iratis*] *infirmis.* cf. Amor. i. 7. 66.
150. *suis*] *tuos* [ut MS. Lincol.]
152. *ipse*] *ille* [ut Burm. ad Virgil. Æn. vii. 110.]

Epist. vii.

v. 4. *adverso*] *averso* [ut N. H.]
11. *nova*] *mea.*
12. *summa*] *Byrsa.*
15. *terram*] *tamen.*
17. *Alter habendus amor*] *Altera habenda uxor.*
37. *innataque*] *elataque.*
40. *fluctibus*] *flatibus:* cf. Her. xviii. 211.
45. *sum*] *sim.*

52. *duritie* [ut N. H.]
53. *Quid si nescieris*] *Quid, quasi nescires.*
54. *quam*] *tam* [ut V.]
55. *etiam*] *viam:* cf. Met. xiii. 418. *Jamque viam suadet Boreas.*
56. *tamen latus*] *etiam lætus* [Hoëufftius Pericul. Crit. p. 277. *tamen lætus.*]
63. *precor*] *procul.*
71. *id est*] *erit.* 75. *parcatur*] *tu curæ* [ut V.]
82. *primaque*] *primave.*
86. *ure*] *jure.* 87. *mea munera* MS. D.
89. *Fluctibus*] *Syrtibus.*
97. Sic lege [tetrastichon in Heinsii notis.]
Exige, læse pudor, pœnas, violataque *lecti*
Jura, nec ad cineres fama retenta meos;
Vosque mei manes animæque *umbræque* [vulgo *cinisque*] Sichæi,
Ad quas, me miseram, plena pudoris eo.
MS. D. suppeditat *lecti* vulgo omissum [Idem conjecit et Van Lennep.]
105. *culpæ*] *fassæ* [MS. D.]
113. *internas*] *Hercæas* [ut N. H.] vel *heu Tyrias.*
116. *duras*] *dubias* [ut ed. Basil.]
117. *ignotis:*] *his oris* [ut N. H.]
119. *lateque—fixi*] *laxeque—jeci.*
122. *portas urbis et arma*] *populos martis ad arma.*
127. *possit*] *poscit.* MS. R. [et V.]
147. *Ut moveas veloque tuas remoque carinas* MS. D. [et sic fere MS. Scriverii *ventoque tuas.*]
150. *advectas*] *avectas.*
152. *sceptraque sacra*] MS. D. *sceptraque regna.*
160. Vel distingue *Mars ferus; et damnis—tuis:* vel lege *Hactenus; et:* cf. Her. Ep. vi. 63. xv. 156. xvii. 265. Amor. iii. 1. 31. Fast. v. 661. Met. ii. 610.
168. *sum—feret*] *sim—ferar:* cf. Her. Ep. xii. 110.
169. *frangentia*] *plangentia* [ut N. H.]
175. *laniataque*] *lacerataque* [ita H. Bolsius Silv. Crit. p. 104.]
179. *mitescunt*] MS. D. *mitescant.*
180. *edisco*] MS. D. *ediscam.*
193. *Nec*] *Et.* 194. *marmore*] *margine.*
196. *usa*] MS. D. *icta.*
Abjudicari videntur 85, 6, 7, 8. 97, 8.

EPIST. VIII.

5. *renui*] *tenui* ut MS. Coke: MS. D. *feci* et pro var. lect. *tenui*.
21. *sedisset*] *flevisset*: cf. 86. At 20, 1. delent MSS.
24. *numeros*] *vires*: cf. Met. viii. 7.
31. *vita*] *meritis*.
33. *At*] *Ut*.
34. *Plus quoque qui—posset*] *Plus patre quo—pollet*: cf. Her. Ep. xix. 76.
39. *permittet*] *concedet* [ut MSS. D. et R.]
44. *facta*] MS. D. *acta*.
48. *melius*] *medios*: cf. Her. Ep. xvi. 174. [et sic Nodell. Observ. Crit. p. 16.]
52. *causa*] *nempe*.
59. *objectet*] *objecit* [ut V.] MS. D. *Orestæ*: et pro var. lect. *Oresti*.
65. *Hoc—errat*] *Num.* [MS. Put. *nam*]—*durat* [ut N. H.] Cf. Her. Ep. vii. 111.
73. *rapta*] MS. D. *rapta*: et pro var. lect. *vecta*.
79. *nunc*] *tum* [ut MS. Farnes.] MS. D. *tunc*. at R. *tum*.
84. *pater*] MS. D. *parens*: et pro var. lect. *pater*.
99. *tibi*] MSS. D. et R. *tua*.
104. *Munus et*] *Muneris hoc* [ut N. H.]
107. *Nox—thalamis*] *Mox—thalami* [Sed vocem proximam utpote intercisam legere nequeo.]

EPIST. IX.

1. *nostris*] *vestris* ut MSS.]
3. *Pelasgiadas*] MS. D. *Pelasgiacas*.
4. *Decolor*] *Discolor* [ut MSS.]
10. *tanti*] *satis* [ut MSS.]
12. *humili*] *humilis*.
15. *tota*] *tuta* [ut N. H.]
19. *misero*] *vestro*. Cf. Her. Ep. xi. 79. *nostrum—pudorem*.
20. *macula stupri—notas*] *maculas turpi—nota* [ita Burmann. Secund. ad Propert. i. 2. 31.]
29. *veniant*] veniunt [ut V.]
35. *votis*] *studiis* [ut MS.]
40. *omniaque*] MS. D. *ominaque*.
45. *iræ*] *æstu* [si recte lego.]
51. *Theutrantia*] *Teuthrantia*.
52. *tibi* MS. D. *latet*: et pro var. lect. *tibi est*.
53. *præfertur*] MS. D. *narratur*.
55. *toties qui terris errat*] *toties terris errator*.
56. *lassas*] *lapsas* [ut V.]

58. *Illo*] *Collo* [ut MS.]
77. *deducis*] *deducens.*
78. *Æquaque*] *Et data* MS. D. vel *Grandia:* cf. Her. Ep. x. 90. mox *famosæ* [ut MSS.]
83. *Eximias pompas præconia summa triumphi.*] MS. D. *Eximiis pompis immania semina laudum.* lege *Exuviis positis, immania semina laudum.*
84. *narrabas*] *narrabis.*
86. *cunis*] *nodis* [ut N. H.]
87. MS. D. *cuperisifero:* lege *cyparissifero.*
88. MS. D. *Incubuit, vasto pondere læsit humum.*
97. *lævumque*] *dextrumque* [ut MSS.]
104. *nota*] *bina* [ut MSS.]
110. *tuæ*] *tua est.* 111. *costas*] *costis.*
120. *sensus mollis*] *visus omnis.*
123. *captiva*] *carpenta* } Cf. Fast. i. 619. Nam prius Auso-
124. *venit*] *vehunt* } nias matres carpenta vehebant.
125. *incultis*] *incomtis.*
126. *vultus—tegendo suos*] *cultu—tegensve suam:* MS. D. *suam.*
129. *sublime sub*] *sublimis ut.*
133. *insani*] *Inachii:* cf. Met. ix. 112.
134. *Corpora*] *Fœdera.*
141. *letifero Eveno*] *lotifero Eveno.*
143. *scribenti*] *referenti* MS. D.
150. *mihi*] MSS. D. et R. *mea.*
156. *fuit*] *perit.*
160. *fatis*] *festis:* MS. D. *thoris:* et pro var. lect. *titulis* et *thalamis:* idem *insidiosa.*

Abjudicari videntur 17, 8. 61, 2. 75, 6. 81, 2. 135, 6.

EPIST. X.

3. *Quæ*] *Quam* [ut MSS.]
8. *tectæ fronde*] *tactæ rore* in Fast. iv. 166. Sed cf. Art. Am. i. 58. Met. i. 44.
9. *vigilans a*] *vigil anne a:* cf. Her. Ep. xx. 230.
10. *pressuras*] *prensuras* [ut V.]
16. *rapta*] *rupta* MS. D. *rapta:* et pro var. lect. *rupta.*
21. *clamanti*] *clamavi* MSS. D. et R.
26. *Hinc*] Ita MS. D. *Hic* MS. R. lege *nunc:* cf. Her. Ep. v. 63.
31. *Aut—me*] *Ut—te.* 40. *late*] *longe* MS. D.
45. *me mea*] MS. R. *te mea:* MS. D. *me mala:* et pro var. lect. *te.*
46. *desieram:* MS. D. *desierant.*
69. *tellus justo*] MS. D. *justo tellus.*

70. *cara*] *bina*. 73. *Tu*] MSS. *Tum* vel *Tunc*.
75. *vivis*] *vivo* vel *vivit* [ut V.]
86. *sævas tigridas insula habet*] *sæva tigride sylva vacet* [partim cum N. H.]
96. *rapidis*] *rabidis* [ut MSS.]
104. *recepta*] *relecta* [ut N. H.]
106. *tinxit*] *planxit* [ut N. H.]
110. *silices*] *silicem* [ut MSS.]
111. *quid*] *qui* [ut MSS.]
115. *Dextera—necavit*] *Dextraque* [ut N. H.]—*necasti*.
116. *Et*] *Quæ*.
120. *qui digitus*] *quæ digitis*.
126. *urbis—arce*] *turbæ—ore* [ut N. H.]
141. *quoniam—cessit adoro*] *quod jam—cesserit oro*.
143. *nec—si*] *ne* [ut MS.] *sim*.
Abjudicari videntur 1, 2. 45, 6. 85, 6. 95, 5. 145, 6, 7, 8.

EPIST. XI.

10. *spectasset*] *spectaret* [ut V.]
61. *fratri nam*] *germani* [MSS. *germano*.]
65. *tibi*] *mihi*.
77. *pallentia*] *tabentia* vel *languentia*.
80. *misero*] *miseræ* [ut Francius.]
89. *inimicus*] *immitis*.
106. *Admissi*] *Amissæ* [ut MSS.]
111. *rapidarum*] *rabidarum* [ut MSS.] Abjudicantur 1, 2.

EPIST. XII.

6. *Vitæ*] *vitam*.
16. *oraque adunca*] vel *cornuaque unca* vel *armaque adunca*.
17. *sensisset*] *jecisset* [cum N. H.]
29. *Accipit*] *Accipis*.
53. *nunc*] *tunc* [ut V.]
54. *erant*] *erat* [ut V.]
63. *aversaque*] *adversaque* [ut N. H.]
65. *altera habebit*] *alter habebat*.
69. *fuerantque*] *fuerintque*. 75. *ipsa*] *ista*.
80. *Et si forte alios*] *Per quoscunque alios*.
92. *Sic*] *Si*.
93. *et æripedes*] *aëripides* [ut N. H.]
101. *Pervigil ecce draco*] *Insopor ecce vigil* [cum MS. Puteano.
110. *Munus—quolibet*] *Nomen—quodlibet*. Cf. Her. Ep. vii. 168. *quodlibet esse feram*. Sed lege *Unius auxilio quidlibet esse tuli*.
118. *tamque*] *jamque*.

125. *Quæque*] *Quæve.*
137. *Hymen cantatus*] *hymenæus clarus* vel *lætus:* cf. Lucret. i. 97.
139. *socialia*] *genialia:* sed cf. Her. Ep. xxi. 155.
141. *putabam*] *patebat* [ut N. H.]
149. *jussus studioque*] *casu studione* [ut N. H.]
151. *abi*] *ades* vel *adi.*
152. *Ducet*] *Ducit* [ut MSS.] } [ita Nodell. Not. Crit. p. 97.]
163. *Serpentes*] *Serpentemne:* cf. 196.
170. Cum Puteano facit MS. D.
192. *pignora cara* MS. D.
199. MS. D. *si quæras—numeramus in.*

EPIST. XIII.

15. *arreptaque*] *abreptaque* [ut MSS.]
34. MS. D. *qua:* et pro var. lect. *quo.*
39. MS. D. *pectam:* et pro var. lect. *pectar.*
43. *Dux Pari*] *Dyspari* [ut alii ante N. H.]
50. *reduci*] MS. D. *reducis:* cf. 144.
55. *se*] *si* [ut N. H.]
57. *multo*] *lato:* cf. Her. Ep. ix. 127.
60. *quotaquæque*] *quotacunque* [ut MSS.]
61. *His ego—Ledæa*] *Illis—Ledæi.*
65. *cara*] *cura* [ut Burm.]
69. *facito*] *tacitus* [N. H. *tacite.*]
71. *fas*] *fatum.*
72. *cadat*] *cadet* [ut V.]
74. *Ut—quam*] MS. D. *Et—quod.*
77. *Causa tua est dispar.*] MS. D. *Dispar causa tua est.*
83. *quum—amore*] MS. Putean. *quam—amarę,* hoc est, quam pugnare, [ita Jortin. Miscell. Obs. ii. 1. p. 23.]
87. *foribus*] *laribus:* cf. Her. Ep. xviii. 56.
104. *dolor—venis*] vel *memor—venis,* vel *precor—veni.*
116. *lætitia*] *nequitia.*
121. *verba*] *labra:* mox MS. D. *resistunt:* et pro var. lect. *resistent.*
122. *retenta*] *refecta:* cf. Fast. iv. 610. [et sic Francius.]
135. *Sed quid ego has revoco: revocaminis omen* [ut N. H.] Cum Jureto facit MS. D.
137. *quæ si*] *quamvis.*
140. *barbaraque*] *Dardanaque.*
162. *Quod*] *Tu* [MS. *Ut.*]

THE ENGLISH LITURGY;

Illustrated by its Version into the Latin and Greek Languages.

1. The Latin Prayer-Book, as printed in the time of James II., exhibits the following erroneous version of an important response in the Catechism on the word "Sacrament."

"Externum et visibile *signum* intelligo, internæ ac spiritualis gratiæ, *quod* nobis datur, ab ipso Christo institutum, tanquam medium quo eam recipimus, et arrabonem ad nos de ea certos faciendos."

In the new and much altered edition by Thomas Parsell, 1713, that response is correctly given, and agreeably to the Greek of Duport. *Vid. Class. Journ.* xxxv. *p.* 102.

"Externum volo et aspectabile signum internæ et spiritualis *gratiæ, collatæ* nobis, ab ipso Christo institutum," &c. &c.

2. Agreeably to the real meaning of the original, and to the Greek version of Duport, both editions of the Latin exhibit the following petition of the Litany; which it is not so difficult to understand aright, as it is to pronounce distinctly in English.

"That it may please thee to give to all thy people increase of "grace to hear meekly thy word, and to receive it with pure affection, "and to bring forth the fruits of the Spirit."

"Ut universo populo tuo incrementum gratiæ, quo verbum tuum humiliter audiat, et puro corde amplectatur, et fructus Spiritus proferat, donare digneris."

3. Both the Latin editions, though with considerable difference in the words employed, render the meaning of that passage in the *Exhortation*, (*Class. Journ.* xxxv. *p.* 102.) sufficiently strong and perspicuous.

Feb. 10. 1819. *SIDNEYENSIS.*

NOTICE

Of a Second Memoir on Babylon, by Claudius James Rich, Esq.

We acknowledged on a former occasion (See the *Class. Journ* No. XXIV. December 1815, page 287.) our obligations for much interesting intelligence communicated in Mr. Rich's first Memoir on the Ruins of Babylon; a subject hitherto unaccountably neglected by antiquarian travellers. Our readers will, without doubt, be gratified to learn that a second part has lately appeared, corresponding in size and typographical execution to the former, and illustrated with three folding plates, very neatly engraved. In this Second Memoir the ingenious author inquires how far the ancient descriptions of Babylon are confirmed or disproved by the remains still visible on its site; for that the place at present called Hilla, represents the great city of Belus and Semiramis, most antiquaries seem inclined to believe, and is the decided opinion of Mr. Rich. (p. 21.) That this inquiry was suggested by some remarks which Major Rennell offered on the "Topography of ancient Babylon," (in the Archæologia, 1816,) is declared by our author himself, who says, (p. 2.) "I have been more particularly induced to enter into a discussion on the correspondence between the accounts of the ancient historians and the ruins I visited, by a paper written by Major Rennell, professedly to vindicate the truth and consistency of ancient history, as well as his own account of Babylon in the geography of Herodotus; as he conceives my former statements to be at variance with commonly received opinions." And entertaining every sentiment of deference due to an authority of such weight as the distinguished geographer, Mr. Rich cannot coincide with Major Rennell, either in his interpretation of the ancient writers, or in his deductions from the actual appearance of the ruins. (p. 3.)

From a volume of barely sixty pages, it would be unreasonable to extract many passages. Our object here is to announce the Second Memoir, and not to anticipate any of the pleasure, which our readers may derive from examining the author's arguments, founded on personal research among the remains at Hilla, against the theory (seldom erroneous) of so eminent a geographer as Major Rennell. We shall, however, notice (from p. 29.) a remarkable circumstance of the Babylonian ruins.—In the very heart of a mound, called the *Kassr*, (or Palace,) and also on the

bank of the Euphrates, Mr. Rich saw earthen urns filled with ashes, and some small fragments of bones; and in the northern face of the *Mujellibè* (that immense heap of bricks, which some have supposed to be the Tower of Belus), he found a gallery of skeletons inclosed in wooden coffins. That the sepulchral urns are of high antiquity, none can possibly doubt. The mode of burial, and a curious brass ornament found in one of the coffins, will serve to prove that the skeletons must have been interred before the introduction of *Islám*, or the Mohammedan religion.—"These discoveries," Mr. Rich observes, "are of the most interesting nature; and though it is certainly difficult to reconcile them with any theory of these ruins, yet in themselves they sufficiently establish their antiquity. The two separate modes of burial too are highly worthy of attention. There is, I believe, no reason to suppose, that the Babylonians burned their dead; the old Persians, we know, never did. It is not impossible that the difference may indicate the several usages of the Babylonians and Greeks, and that the urns may contain the ashes of the soldiers of Alexander and of his successors." (p. 29.)

In the course of this inquiry Mr. Rich sets but little value on the accounts given by Diodorus Siculus and Ctesias; while he regards Herodotus as the best authority respecting ancient Babylon. (p. 7.) The descriptions, however, left by the Grecian writers, may be perfectly reconciled with the ruins in their present state, without doing violence to either, as he remarks in p. 37.

The Notes and Appendix illustrating this Memoir contain much curious and interesting matter; and they please us, by encouraging a hope that the ingenious author means to treat of Niniveh in a future work. (p. 40.) He offers (in the Appendix) some remarks on Babylonian antiques, of which a residence during ten years in the vicinity of Hilla has enabled him to form an ample and most valuable collection. This comprises numerous square bricks, and small pieces of baked clay, thicker in the middle than at the ends; stones of different sizes and kinds; and cylinders, from one inch to three inches long, some of stone, and others seemingly of paste or composition; all bearing inscriptions, and many of them very extraordinary figures. The inscriptions are in that character generally called arrow-headed, nail-headed, or cuneiform. Such is found on the sculptured marbles at Persepolis. To explain this kind of writing, many learned Orientalists endeavoured, but without success, until Mr. Grotefend of Frankfort lately ascertained, by an exertion of considerable ingenuity and persevering diligence, that there are three varieties of these inscriptions; the first and simplest being in *Zend*, the Persians of Ecbatana; and that the Babylonian forms are but different modes

of inscribing the same character. Mr. Rich is of opinion that this cuneiform, or arrow-headed letter, was common to the great nations of antiquity, the Median, Persian, and Assyrian (p. 50.); and he quotes the celebrated Professor Heeren, who observes, "That it is in all likelihood the *Assyrian writing* of Herodotus, and that which Darius Hystaspis engraved on the pillars which he set up on the banks of the Bosphorus." He adds, that the Persepolitan inscriptions deciphered by Dr. Grotefend are of the times of Cyrus, Darius Hystaspis, and Xerxes; and this sacred or lapidary character probably fell into disuse on Alexander's conquest, when neither the Persians nor Babylonians had any monuments to erect or events to record. Besides the inscribed stones and bricks, small figures of brass or copper are found at Babylon; but Mr. Rich remarks that the ruins have not yet produced any coins. The three plates exhibit various extraordinary devices and inscriptions on cylindrical gems, bricks, and smaller pieces of baked clay, sculptured stones, and brass figures, all monuments of Babylonian antiquity, forming part of our author's very valuable collection. We sincerely hope that, qualified as he is for the task, and advantageously situated for the execution of it by his residence near Hilla, and the influence which he derives from his public character, Mr. Rich may continue his researches among the Babylonian remains, and favor us occasionally with the result of his labors. His communications will be gladly received in Europe, to whatever bulk or number they may extend. A strong spirit of curiosity has been excited on the subject of Babylonian antiquities; and it is in Mr. Rich's power to gratify that curiosity by the publication of a work, which we will venture to recommend; and the compilation of which would not interfere with his learned researches;—we mean a series of plates containing accurate (however slightly engraved) representations of all the Babylonian and Persepolitan antiques preserved in his own collection, each article to be briefly described in letter-press. It is unnecessary to inform our accomplished author how useful and interesting such a descriptive account or *catalogue raisonné* would prove. He is undoubtedly well acquainted with the Recueil d'Antiquités of Count Caylus, Raspe's Catalogue of Tassie's engraved gems, the Galerie Mythologique of M. Millin, and a variety of similar works, that are to be found in every archæological library.

It is not merely for the pleasure and instruction afforded by his own two memoirs, that we are indebted to Mr. Rich. The first publication elicited a quarto volume, intitled "Observations connected with Astronomy and Ancient History, Sacred and Profane, on the Ruins of Babylon," in which the learned Maurice has displayed his wonted ingenuity, eloquence, and profundity of research·

This volume was published in 1816, and a second part, or appendix, has since issued from the press (1818); both are illustrated with engravings, and replete with erudition, such as might be expected from the author of "Indian Antiquities." But we must reserve for a future number of this Journal some remarks on Mr. Maurice's Babylonian inquiries.

From the conclusion of a paper communicated to the Society of Antiquaries by John Landseer, Esq. in 1817, (See Archæologia, Vol. XVIII.) containing some very interesting observations on ancient cylinders, we had reason to hope that Captain Lockett's promised work on the ruins of Babylon would have been published before this time. Capt. L. visited the ruins in company with Mr. Rich, and we announced his intended publication so long ago as the year 1813. The attention of various able antiquaries and travellers being thus directed to one point, the result, we may trust, will be copious and satisfactory information on a subject of which we have, until within a few years, been left in almost total ignorance.

NOTICE OF

"ANTAR, *a Bedoueen Romance," translated from the Arabic, by Terrick Hamilton, Esq., Oriental Secretary to the British Embassy at Constantinople.*

ALTHOUGH three months have scarcely elapsed since the publication of this romance, there is reason to believe that it has already found numerous admirers. Some perhaps among them will be pleased to see a few observations concerning it; and those of our readers, under whose inspection it has not yet fallen, will probably thank us for recommending the Bedouín story to their perusal; for, comprised within the small compass of an octavo volume, it delights us with such a picture of the manners which characterised an interesting race of Asiatics thirteen hundred years ago, as we could scarcely have obtained from any other source than an original Arabic manuscript, faithfully translated. That the work before us comes under this description, every page bears testimony: indeed we believe it to be not only faithfully translated, but as literally as the different idioms of two languages can possibly admit.

With the hero of this romance we have long been acquainted; but he has hitherto appeared only as the celebrated author of verses which merited the high honor of a place in the temple at

Mecca. "*Have the bards who preceded me left any theme unsung? What therefore shall be my subject?* Love only must supply my lay." Such is the commencement of his admirable poem, well known to English readers through the version published by our illustrious Jones, who, as it appears, designed to have given, in a preliminary essay, some anecdotes of the Bedouin hero:[1] whether he fulfilled this intention we have not ascertained, but Antar is noticed (chiefly as a poet) by D'Herbelôt, Reiske, Willmet, De Sacy, Menil, and other learned men. The work before us presents him to our view conspicuous through a series of extraordinary adventures in love and war; adventures the more interesting, since we know from indisputable authority, that however marvellous the narrative of his life, it is founded on fact; and that Antar is not merely a creature of the imagination.

It is generally understood that we are indebted for the publication of this volume to the learned author of "*Remarks on several Parts of Turkey, Ægyptiaca,*" *&c.* brother of the ingenious translator. In a short introduction the Editor observes, that some traditionary tales (current in the eighth century) probably furnished materials for this romance, to "Osmay, one of the eminent scholars who adorned the courts of Haroun-al-Raschid, and of his two learned successors, Al-Amyn and Al-Mamoun; and it still continues to be the principal source whence the story-tellers of the coffee-houses in Egypt, Syria, and Arabia, draw their most interesting tales."

What portion of the original work is contained in the English translation, does not appear; but from our gleanings in the library of an orientalist, we are enabled to confirm, what travellers have mentioned, that the Arabic story is of considerable length; extending, if we may credit some accounts, to *sixty volumes;* of which, it is said, thirty-five have been lately purchased in the East by that celebrated German orientalist Mr. Hammer, and deposited in the Imperial Academy at Vienna. Those sixty volumes (which we may, perhaps, venture to suppose only sections or chapters) constitute that great body of Arabian romance intitled "*Seiret Abúal Fouares Antar ibn Shedád;*" سيرة ابو الفوارس عنة رادين شداد "The history the father (or chief) of horsemen, Antar the son of Shedád;" exhibiting the manners and customs of a period which may be styled the golden age before Mohammed. Of this work Sir William Jones had seen the fourteenth volume (and that only), when he composed his excellent commentary on Asiatic poetry; wherein (cap. xvii.) he describes the book "*de Antaræ et Ablæ amoribus,*" as abounding

[1] See "The *Moallakôt*, or Seven Arabian Poems, which were suspended on the Temple at Mecca," &c. Lond. 1783. 4to. p. 60.

with all that is elegant, magnificent and sublime; "Nihil est elegans, nihil magnificum, quod huic operi deesse putem." "Ita sanè excelsum est," &c. It may be remarked, that he writes the name of our Bedouín chief *Antara*, while D'Herbelôt and others express it by *Antarah*. In the original Arabic we often perceive the final *h*, عنترة; but the title above quoted (of the MS. history) agrees with Mr. Hamilton in giving the name simply *Antar*, عنتر.

Those who read the eventful story of Antar's loves with the beautiful *Ibla*, عبلة, or *Abla*, will probably not feel less interested in his favor, from the consideration that his mother was black and a captive:—his father, however, was a prince of the tribe of *Abs*, عبس; and he raised himself, as the learned Editor observes, "by the heroic qualities which he displayed from his earliest youth, and by his extraordinary genius for poetry, from the state of slavery in which he was born, to the confidence of his king, and to a pre-eminence above all the chiefs of Arabia." That he was born some years before Mohammed, is the opinion of a distinguished orientalist, Reiske; and we know that the pseudo-prophet came into this world (in 571) as the scourge of nations, whilst Chosroes, surnamed *Nushirvan*, still occupied the Persian throne, which he had ascended in 531. At the court of this monarch, our romance (we mean this English version) leaves the Bedouín hero on the very threshhold of those sacred edifices, concerning which some antiquaries of the present day might expect satisfactory and curious information from a work composed, most probably in the eighth century, while many altars still glowed with Zoroaster's holy flame.—"I wish, my lord," said Antar to the Vizier, "that you would introduce me to the temples of fire." Thus closes, with most provoking abruptness, the volume before us; no farther continuation of Antar's story having as yet been communicated to the Editor.

It is natural to inquire the fate of illustrious warriors, to ask by what manner of death those perished, who in their time had caused hundreds to bite the dust. That Antar fell by the hand, or at least the contrivance, of *Wazr-ben-gzaber*, who afterwards embraced the Mohammedan faith, we learn from some writers; but *Abu Obaida* informs us that the mighty hero, having attained to a considerable age, died through the effects of cold.

The learned Editor has well defined those characteristics that mark the real Arabs or Bedouíns, and which this work exhibits in their native simplicity: "an eager desire for the property of their neighbour; an unconquerable fondness for strife and battle; a singular combination of profuse hospitality with narrow economy; quick perception; deep cunning; great personal courage; a keen sense of honor; respect for their women; and a warm admiration and ready use of the poetical beauties of their unrivalled lan-

guage."—It is not improbable, he thinks, that Antar was well known to the early European writers of romantic adventures, who followed the age of Charlemagne; but whether his singular story inspired them with a taste for chivalrous exploits, "is a question to the solution of which we may look forward, when the whole of it shall be before the public. It may be observed, however, that little more was wanting in order to compose the romances of the middle age, than to engraft on the war, love and courtesy of the Arabs, the splendid and soft luxuries of the other countries of the East, the witchcraft of Africa, the religious fervour of the south of Europe, and the gloomy superstitions of the north."—Introd. p. vii.

We know the difficulties of translation from Eastern languages, especially where poetry is so thickly interspersed as in the romance of Antar; but those difficulties, it is evident, Mr. Hamilton has long since conquered. That he may continue and finish his arduous undertaking, must be the wish of all who, like ourselves, have derived considerable pleasure from the commencement: and we advise him to persevere in the style which he has adopted, retaining, wherever practicable, without actual barbarisms, the original Arabic idioms. The energy and simplicity of Antar's sentiments are most happily expressed in oriental phraseology. If we clothe the Bedouín hero too strictly in an European dress, we render him as ridiculous as those effeminate coxcombs contemptuously styled *dandies;* and the utmost art of a Parisian milliner would but deprive the beautiful Ibla of her native loveliness.

ADVERSARIA LITERARIA.

No. XIX.

FRAGMENT *of a* POEM *on the* ACTIAN WAR, *copied from a* MANUSCRIPT *taken from* HERCULANEUM; *supposed to be written by* C. RABIRIUS.

COL. I.

....XIM.....AEL..TIA·.....
..CESAR.FA...AR..HAR..IAM.....G....
..RT·HIS·ILLE·....NATO..CVM.....EI.IA POR...
QVEM IVVENES; gRANdAeVOS·ERAT·pEr eVNcTA sequutus[1]

[1] The letters in the smaller type were inserted by CIAMPITTII; as those he considered appropriate for filling up passages which could not be deciphered.

BELLA·FIDE·DEXTRAQVE POtENS·RERVMQuE·PER·Vsum
CALLIDVS· ADSIDVus traCTANDO · IN MVNERE martis
IMMINET oPSESSIS · ITALuS · IAM · TVRRIBVS alTIS·
Adsiliens muriS · NEC · DEFVit IMPETVS · ILLIS.

Col. II.

funeraque adCEDVNT · PATRiis deforMIA · TerRIS
et foedA Illa mAGIS · QVAM · Si NOS geSTA LATEReNT
CVM cuPERet potIVS · PELVSIA mOENIA · CAESAR,
vtr ERAT · IMperIIS· ANIMOs COHIberE SVorVM;
QuID· cAPITIS Iam caPTA IACENt QVAE praemia belli?
SVBRVITIS · fERro meA · MOENIA QVONdAM . ERat hoSTIS.
HAEC· MIHI · CVM · dominA PLEBES QVOQVE nunc sibi VICTRIX
VINDICAT hanc faMVLAM ROMANA POTEntia taNDEM.

Col. III.

fas et ALeXANDRO thAlaMOS iNtRaRE DEoRVM
DIco ETIAM · dOLVISSE · DEAM vIDISSe triuMphoS
AcTIACOS · CVM . cAVSa fORES Tu MaxIMA beLLI
PARS · ETIAM · IMperII·. QVAE· FEMINA . TanTA·? VIrORuM
QVAE · SERIEs ANTIQVA fVIT·? NI GLORIA · MENDAX
MVLTA vetuStATIS · NIMIO · ConcEDAT · HONORI.

Col. IV.

.....EN.....
SAEPE · Ego QVAE · VEteRIS CVraE· seRMoNIBVs angor
QVA fuGITVr lux, erro: TameN NVNC · QVAErere caVSAS,
EX · SiGVasque mORaS · VITAE · LIBET·. EST · MIHI · CONIuNX;
partHos quI · POSSET phARIIS · SVBIVNGERE REGnIS·
QVI · SPreVIT· NOStraEQVE · MORI · PRO NOMINE · GENTIS·
Hit iGItur pARTIS aniMVm DIDVctuS IN oMnIS
qVID · VELIT · INCERTVM · EST·, TERriS qVIBVS·, AUT·
QVIBVS · VNDIS

Col. V.

delectVMQue foruM Quo noXIA TVRBA COiRET,
PRAEBERETQVE · SVAE · SPECTACVLA · TRisTIA · MORTIS.
QVALIS· AD INSTANTIS · ACIES · CVM TELA· PAraNTVR
SIGNA·, TVBAE·, CLASSESQVE · SIMVL, TERRESTRibus ARMIS;
EST · FACIES· EA· VISA· LOCI· CVM· SAEVA COIRENt
INSTRVMENTA· NECIS· varIO · CONGESTA · PARATV·.
VNDiQVE· SIC · ILLVC· caMPo DEFORME · COactVM
OMNE · VAGABATVR · LETI · GENVS·, OMNE · TIMORIS·.

Col. VI.

hic cAdit absumtus fERRO·, TumeT· IlLE · VENeno,
aVT· PEndenTe suIS· CERVICIBVS· ASPIDE· MOLLEM
LABITur iN SOMNVM · TRAHITVRQVE · LIBIDINE · MORTIS·.
PERCulit adFLATV · BReVIS · HVNC · SINE · MORSIBVS · ANguis
voLNERE · SEV· TeNVI · PARS · INLiTA · PARVA · VenENI·
OCIus INTEREMiT · LAQVEIS · PArS · COGItVR · ARTIS·
INtERSAEPTAM · ANIMAM · PRESSIS · EFFVNDERE · VENIS·.
ImMERSISQVE fretO · CLAVSERVNT · GVTTVRA · FAVCES·
hAS · INTeR · StRAGES · SOLIO · DESCENDIT · eT · INTER

Col. VII.

A.....LIA..NO.....
SIC · ILLI · INteR · Sc mISERO· serMoNe fRVVNTVR·

HAEC · REGINA · GERIT · : PROCVL · HAnc OccultA · VIDEBAT ·
ATROPOS · INRIDeNs inteR · DIVERSA · vagenteM
CONSILIA · INTErITVs, QVAM · iAM sua fatA MANeRENT
TER · FVERAT · REVOCATA · diES · CVM · PArte senATVS ·
ET · PATRIAE · cOMItANTE · SVAE · CVM · MILite CAESAR ·
GENTIS · ALEXANdrI · CupiENs AD · moEnia VENIT ·
SIGNAQVE CONSTITVIT. SIC · OMNis terROR · IN · ARTVM.

Col. VIII.

obtereRE · adnisi PORtarVm clAVSTRa pEr VRBEM ·,
OPSIDIONE · TAMEN · NeC · CORPORA · MOENIBVS · ArceNT ·,
CASTRAQVE · PRO · MVRIS · ATQVE · ARMA · PEDESTRIA · PONVNT ·,
HOS INTER COETVS · ALISQVE · AD · BELLA · PARATVS ·
VTRAQVE · SOLLEMNIS · ITERVM · REVOCAVERAT . ORBES ·
CONSILIIS · NOX · APTA · DVCVM · LVX · APTIOR · ARMIS.

Remarks on two Passages of Sophocles, Ed. Br.

Ὦ τέκνα, Κάδμου τοῦ πάλαι νέα τροφὴ, Œd. Tyr. v. 1. Brunck translates νέα τροφὴ *nova progenies;* Potter and Franclin, "*youthful progeny.*" Brunck's translation of νέα may be defended, though I think *hodierna* would be more appropriate. *Youthful* is evidently wrong. Œdipus saw before him an assemblage of persons, some of whom were children, νεοσσοὶ, *nestlings* scarcely fledged, οὐδέ πω μακρὰν πτέσθαι σθένοντες; some were weighed down with years, σὺν γήρᾳ βαρεῖς; and others, the flower of the Theban youth. The monarch, addressing them *collectively*, certainly would not style them "*youthful progeny:*" and should it be said that the king would naturally be more attracted by the young folks than by the senior part of the company, and consequently address himself to the former, I beg leave to observe that in this case the opposition, which I think every one must allow to exist between νέα and τοῦ πάλαι, would be entirely lost sight of; νέα τροφὴ is ἡ τροφὴ νῦν οὖσα τοῦ Κάδμου πάλαι ὄντος, the now existing offspring (whether young or old) of the formerly existing Cadmus—the *modern* (if I may be allowed the expression) offspring of the *ancient* Cadmus, or, in fewer words, *the representatives* of Cadmus, as we call the living head of an ancient family the *representative* of the house of Russel, &c.

Αἱ δὲ νυχίαν ἀπὸ ῥιπᾶν. Œd. Col. v. 1248. "aliæ nocturnis splendentibus astris," Br. Musgrave understands the poet to allude to the Riphæan mountains, and quotes a passage from Aristotle strongly in favor of this interpretation. However, I cannot help differing from both these able scholars, and still continue to give the passage that sense which on my first reading the play I thought the author intended to convey: viz. by νυχίαν ῥιπᾶν I understand *the northern lights.* I do not know how the poet could have more

strikingly designated the northern quarter of the heavens, than by an allusion to this beautiful phænomenon, nor how he could have used terms more descriptive of it.

February 16th. *C. G. H.*

Politiani Carmen.

In usum et gratiam lectorum tuorum descripsi Odon Politiani purissimo Latinarum Musarum melle conditam, qua Christ. Landino Horatii editionem gratulatus est. Pauci illam legerunt; quippe quæ non fuit recepta a Politiani editoribus: at digna est quæ a multis legatur, et hoc non semel. Vale. T. T. Lut. Kal. Febr. MDCCCXIX.

Vates, Threïcio blandior Orpheo,
Seu malis fidibus sistere lubricos
Amnes, seu tremulo ducere pollice
Ipsis cum latebris feras;

Vates, Æolii pectinis arbiter,
Qui princeps Latiam sollicitas chelyn;
Non segnis titulos addere noxios
Nigro carmine frontibus;

Quis te barbarica compede vindicat?
Quis frontis nebulam dispulit, et, situ
Deterso, levibus restituit choris
Curata juvenem cute?

O quam nuper eras nubibus et malo
Obductus senio! quam nitidos ades
Nunc vultus referens, docta fragrantibus
Cinctus tempora floribus.

Talem purpureis reddere solibus
Lætum pube nova post gelidas nives
Serpentem positis exuviis solet
Verni temperies poli.

Talem te choreis reddidit et lyræ
Landinus Veterum laudibus æmulus,
Qualem tu solitus Tibur ad uvidum
Blandam tendere barbiton.

Nunc te deliciis, nunc decet et levi
Lascivire joco, nunc puerilibus
Insertum thyasis aut fide garrula
Inter ludere virgines.

M. S.

Viri multis nominibus dilecti desideratique,
FRANK SAYERS, M.D.

In quo ingenio acri judicium par accesserat.
Inerat in sermone ejus
innocuus gravitate conditus lepos.
Literis deditus,
at insolenti asperitate prorsus abhorrebat,
ut doctrinæ copiam morum liberalitate æquaret.
Vixit moderatus, probus, pius, simplex;
in pauperes pro facultate largus;
in amicos comis;
benevolus in omnes.
Profectus ejus quales essent,
circa Archæologiam, Historiam, Philosophiam, Poësin,
quæ scripsit testantur;
Qualis ipse, superstitum lacrymæ.
Obiit VIto die Aug. A. D. M.DCCC.XVII.
Ætatis suæ LIV.

Anthologiæ ante Jacobsium ineditæ epigrammata tria correcta.

Ad Huschkii Analecta crit. in Anthol. Gr.
Pag. 202.

Λεωνίδου Ταραντίνου.

Νύμφαι ἐφυδριάδες, δώρου γένος, ἀρδεύοιτε
τοῦτον Τιμοκλέους κᾶπον ἐπεσσόμεναι·
καὶ γὰρ Τιμοκλέης ὕμμι, κόραι, αἰὲν ὁ καπεὺς
κάπων ἐκ τούτων ὥρια δωροφορεῖ.

"Mihi quidem versus 1. integer esse, nec medicina indigere videtur; modo observetur, primam positionem δώρου non esse τὸ δῶρον, sed ὁ Δῶρος, nomen proprium. Quis autem sit hic Dorus, non tam liquet. Si sit Dorus, Neptuni filius, qui in Doride regnavit, unde populi Dorii appellati sunt, Nymphæ fontanæ seu fluviatiles, Dori filiæ, *aquæ* erunt *Doricæ*, i. e. fons, fluvius, lacus, stagnum Doridis, prope hortum Timoclis; quibus et convenit dialectus. Sed potest et alius Dorus fontem invenisse, puteum fodisse, aut ductum fecisse aquarum, euripum, piscinam cett., quibus auctoris nomen hæserit; ut Genes. 26, 20. et 33. Ioann. 4, 6. Theocrit. Id. 7, 6.

Quin, si quis Dorus aquas loci illius animi causa frequentavit, hoc ipsum celebre ad posteros illis nomen ejus dare potuit, ut Vitebergæ est *Luthers-Brunn.*"

P. 208.

Ἀδέσποτον.

Εἰς τὸν Ὅμηρον.

Εἰ καὶ βαιὸς ὁ τύμβος, ὁδοιπόρε, μή με παρέλθῃς,
ἀλλὰ κατὰ στίχας ἶσα θεοῖσι σέβου·
τὸν γὰρ Πιερίσιν τιμώμενον ἔξοχα Μούσαις
ποιητὴν ἐπέων θεῖον Ὅμηρον ἔχω.

" V. 2. κατὰ στίχας leg. κάτω ψυχάς, *Manes*, genios sepultorum, *inferos*. Οἱ κάτω θεοὶ dixit Diodorus Siculus p. 103. et κάτω, *apud inferos*, Aristophanes, Æschines Socrat. etc."

P. 277.

Εἰς λουτρόν.

Νύμφαι Νηϊάδες, μετανάστιοι, οὐχ ἅμα πάσας
ἦξειν ὠϊόμην χώμασιν ἠμετέροις·
εἰ δὲ τόσην τὸ λοετρὸν ἔχει χάριν, οὐδὲν ὀνήσει
ὁ φθόνος, εἰ Νύμφαι πᾶν ἀπέλειπον ὕδωρ.

" V. 2. ἦξειν l. εἶξειν, *cessuras esse.*"

" P. 102. wird Philemonis Lexicon Technologicum Ms. angeführt, daraus auch Villoison zu Apollonii Lexicon Homericum mehrmals ganze Artikel mitgetheilt hat, die aber fast alle wörtlich schon in *Varini Phavorini* Dictionario stehen; doch so, dass der eine aus dem andern verbessert werden kann. So wie hier das Ms. das letzte Wort fehlerhaft Περδικιόνης angiebt; Varinus aber v. λαγωὸς, οὐ μόνον καὶ πτωξ —— richtig Περδικίδης hat."[1]

Solonis Fragmentum emendatum,
documento quam caute inania sensuque carentia textis ejicienda sint.

In versibus iis, quos inter Solonis reliquias primo loco posuit Brunckius Gnom. p. 73, malum vitium olim insederat, posthac Meibomii pejore correctione obliteratum. Inde in nuperis editionibus Gnomicorum, etiam in Oxoniensi et Lipsiensi, legitur καὶ μεταποίησον λιγέως ταδί, antea ap. Diog. Laërt. 1, 2. 13. ubi fragmenti sedes est, sine sensu et metro legebatur ἀγυιὰς ταδί. Aliud, quod ex duobus codd. Diogenis affertur, ὄγδοα ἐς ταδί, vanum commentum est, ductum ex seq. ὀγδωκονταέτη. Latino in-

[1] Agitur de libro tum inedito, qui nuper demum *Caroli Burneii* cura luculentis typis descriptus prodiit: Φιλήμονος Λεξικὸν τεχνολογικόν. Ex bibliotheca Parisiensi. Londini, mai. MDCCCXII. 8.

terpreti, qui vertit *celeriter*, haud dubie ταχέως in mentem venerat, particula h. l. inutilis. Rectius H. Stephanus, quum corruptum modeste servasset, aliud sub isto latens quærebat, sed frustra. Id vero vocabulum erat τάγυρι, rarius illud quidem, at vetustioris Atticismi auctoribus usitatum. Docemur hoc a Suida aliisque Lexicographis, qui ad τάγυρι i. e. ἐλάχιστον, Germanis quasi *ein bischen (bisschen, bitsken)*: cf. Hesychii glossas, σαγύριον et ταγύρια, quod posterius tamen minus certum videtur: ad τάγυρι igitur illi Eupolidis auctoritatem adscripserunt. Sed eorum in gratiam, qui gravantur plures simul libros evolvere, quatuor illos versiculos afferamus, et nunc postremum cum absurda lectione vulgata:

Πρὸς Μίμνερμον εἰπόντα,
Ἑξηκονταέτη Μοῖρα κίχοι θανάτου.
Ἀλλ' εἴ μοι καὶν νῦν ἔτι πείσεαι, ἔξελε τοῦτο·
μηδὲ μέγαιρ', ὅτι σεῦ λώϊον ἐφρασάμην.
καὶ μεταποίησον λιγέως ταδί, ὧδε δ' ἄειδε·
ΟΓΔΩΚΟΝΤΑΕΤΗ ΜΟΙΡΑ ΚΙΧΟΙ ΘΑΝΑΤΟΥ.

(Distichon, illis ex Plutarcho annexum, sejungendum est.) Jam una cum verbis, μεταποίησον τάγυρι τοδί, commodus hic et elegans sensus reddit: *Refinge, muta, leviculum hoc, pro sexagenario ponens octogenarium.*

Ingeniosæ hujus et certæ emendationis auctor primarius facile posset diutius celari. Dicendum ergo, inventam illam jam dudum esse a *Sopingio*, arguente notula ejus ad Hesych. T. II. p. 1339. tribus verbis perscripta. Qua occasione grate recolenda est sagacissimi Frisii memoria, qui quum obscuro loco ὠκύμορος in studiis vixisset, in hoc maxime grammatico genere critices occupatus, cunctator autem et calumniator sui propemodum nihil ipse edidisset, a. 1615 mortuus est, relictis multis in Hesychium et alios veterum libros correctionibus, quæ nondum omnes videntur, ipsius quidem nomine, lucem vidisse. *W.*

Scaliger *de Accentibus.*

"Accentus graves, qui dictionibus Latinis apponuntur, nostra memoria introducti sunt et in libros illati; qui cum nihil juvent auditorem, qui nescit utrum sit accipiendum *quantùm* aut *quantum* adverbialiter vel ut nomen, nec etiam pronunciantem; toto cœlo Latino ablegandi et fugandi sunt. Virgulæ (,) et cola (;) nostra etiam tempestate inventa a Manutio, cum antiquis prorsus incognita fuerint."

In quendam parvum et macilentum.

Ne sis, terra, gravis: non fuit ille tibi.

NOTICE

Of a VINDICATION of the MASTER of EXETER SCHOOL. 8vo. Exeter.

"CLASSICI nihil a *nobis* alienum *putamus.*" The subject of the small Pamphlet before us is of extreme importance to all Masters of Foundation Schools. Few of our readers are unacquainted with the eminent character of Dr. Lempriere, as a scholar, a teacher, and a writer. About nine years ago he was elected Master of Exeter School. By his experience, his learning, his indefatigable diligence, and his judicious system of education, he soon raised the School to a lofty eminence in reputation, and to unprecedented numbers. But in the course of a few years an opposition was raised against him by some leading men in the Corporation, the Trustees of the School. Of the actions of men two motives usually exist, one real, and one ostensible. The *real* motive of his persecution he gives in his pamphlet. The *ostensible* motive was, that he had charged eight guineas instead of six, for tuition.[1] Before he became a candidate for the School, he naturally inquired into the particulars of the terms; and was answered by the organ of the Corporation, the Town Clerk, that the terms were unlimited, and that the late master had raised them. He thought, with every calculating man, that the difference of the times authorised, and demanded, at least such an increase.

By the Deed of Endowment it was stipulated, that the sons of freemen of the city shall be instructed in the *Latin* tongue without any expense to their parents. These are admitted by an order from the Trustees; and Dr. L. has always cheerfully received and

[1] It was likewise indirectly objected to Dr. L. that he had not confined himself to the Latin Grammar used by his predecessors. This puts us in mind of the carping Momus, who, when all the gods admired the beauty, the graces, and the perfection of the person of Venus, observed that *her slippers were too noisy!* Is a man of long experience in the art of teaching to be denied the privilege of selecting such books as he has found in practice best calculated to promote the speedy and solid improvement of his pupils? Are all our Latin Grammarians, from the great Busby to the acute Jones, to be neglected and discarded, to give exclusive way to one Grammar? We are far from blaming those, whose old associations induce them to prefer Lily's Grammar; but we deprecate the bigotry of ascribing to that book, what is due to the supplementary instruction of excellent teachers. We strongly advise all scholars and teachers, before they pronounce a judgment on a Latin Grammar, to peruse attentively the best work on Latin Grammar ever published in England, Johnson's *Grammatical Commentaries.*

educated gratis as many as they chose to send. From this circumstance a plain inference appears, that the charges made to other boys ought not to be subjected to the control of the Trustees, but left to the disposal of the Master, whose interest would always induce him to keep them within the bounds of moderation.[1] On this subject it should not be forgotten, that his salary is only 40*l.* a year, and that he is obliged to perform divine service twice on Sundays at the Chapel of the Hospital, for a most inadequate compensation, and thus deprived of the advantage of a more profitable clerical employment.

Of late, since the *real* cause of the opposition to Dr. L. appeared more urgent to its movers, the storm against him became so boisterous, that he found himself obliged to vindicate his conduct and his character by the publication, in December last, of the pamphlet under our notice. On that very day he was formally dismissed from the School by a majority of the Corporation. Believing, and encouraged by his friends in the persuasion, that a superior tribunal would redress so summary and arbitrary an act, he came to the Metropolis, to consult some of the most eminent characters in the Courts of King's Bench and of Chancery. By them he was informed that, however hard his case was, he could obtain no redress, because the Corporation were both *Trustees* and VISITORS.

To a common observer it will appear inconceivable, that the same men should be both Trustees, and Visitors over themselves. *Quis custodiet ipsos custodes?* We are indeed told that the same case occurs in the appeal from the Court of Chancery to the House of Lords, in both of which the Lord Chancellor is supposed to decide. But we conceive the case to be widely different. The House of Lords will always, most properly, pay a great deference to the opinion of their illustrious president; but that opinion does not necessarily, or constantly, determine their decision.

But, presumptuous as it may seem to differ from the great authorities, who were consulted, we humbly conceive that the word *visit*, used in the Deed, does not confer on the Trustees the power of SPECIAL VISITORS. "The Maior and Comon Counsell" are empowered "from time to time, and att all times hereafter, to visite the said Schoole, and to order, reform, and redresse all disorders and abuses in and touchinge the governmente and disposinge

[1] The price of eight guineas appears reasonable to the writer of the account of Exeter School, in Carlisle's "Description of Endowed Grammar Schools," Vol. i. p. 317; an account sent by a person evidently not partial to Dr. L.

of the same." Now to us the word *visit* expressly signifies only to *examine*, to *inspect*, and in consequence "to order and reform, and redress." And this surely might have been effected without the expulsion of the Master. If they possessed this authority, the path of candor and moderation was clear and simple. They had only to "order" that six guineas only should be paid to the Master, and with that "order" he would have complied.

This is a subject of such vital importance to the cause of liberal education, that we trust it will be taken into public consideration; and that such obsolete and absurd charters, formed in times of comparative darkness and ignorance, will not be suffered to remain uncontrolled either by special visitors of rank and talents, or by the dispassionate and enlightened decision of those courts of law, the boast of our constitution, whose object and whose practice it is to secure "the rights of persons and of things," and to vindicate "private and public wrongs." Our sole view in noticing this subject is the preservation, as far as our humble but sincere endeavours will permit, of the comfort and security of a body of men, whose learning is, in general, deep, whose talents are extensive, whose assiduity is incessant, whose conduct is exemplary, whose exertions are meritorious, whose success is incontrovertible; but whose influence on society is not duly considered, whose worth is not always properly appreciated, and whose services are seldom adequately rewarded.

We shall finish this article by inserting a copy of a paper lately sent by Dr. L. to those, whom it may concern.

Exeter Free Grammar School.

I OUGHT to apologise for intruding the subject of Exeter School on the public attention; but it is momentous, not only to myself, but also to all masters of schools, and to the rising generation.

The able Chancery Lawyers, whom I have consulted, are all of opinion that "as the charter of St. John's Hospital" (*that charter, of the existence of which I was ignorant, till within these few months*) "allows the trustees themselves to be visitors, and to control the school; the Lord Chancellor has no jurisdiction over their act, however harshly or capriciously they may have exercised their authority, and whatever may be the merits of my case in a moral point of view."

It should be recollected, that the trustees of Exeter School excuse themselves for signing my dismissal, because agreeably to the official letter of their town-clerk, written under the direction of their president, I asserted the right of unlimited charge for tuition. Though in my absence, and without my knowledge, they passed a

clause to restrict the admission fee, their leading members, on my arrival in Exeter, when I separately expostulated with them, saw the impropriety of a regulation which for 200 years had never been attempted either in the Latin or English schools, (into both of which they exercise the power to send as many sons of freemen as they please, to be educated gratis,) and *they promised that it should be rescinded.* Trusting to this promise, which I regarded as the honorable pledge of men desirous to evince the consistency of the conduct of their body, as well as the respectability of the master of the school, I left the parents of children, not freemen, to pay whatever they thought proper, sometimes six, sometimes eight guineas; and the contribution was never regarded as immoderate by those who liberally considered, that the taxes of the house swallowed up the salary of 40*l.* together with the small pittance received from the pews of the chapel, where I was bound to preach two sermons every Sunday, and that I had no other emoluments from the Hospital from which to pay the masters, of whom the classical assistant alone received double my own salary.

Thus situated, and educating the sons of freemen gratuitously, I felt disappointed that the new members introduced into the Chamber seemed to be actuated by selfish motives, and, concurring with the original party who opposed my election, persisted to enforce that clause, which would enable them, in violation of what was confessedly a proper and usual remuneration, to have their own children educated at a cheaper rate. So truly sensible, however, were the Trustees of the indelicacy of their interposition, that in two subsequent meetings on the subject, they did not *order* or *direct,* but merely expressed their *opinion* and their *request,* that I would charge only six guineas. Considering their interference as improper, with respect to the sons of residents, not freemen, I charged eight guineas, but never ten, as has been maliciously asserted; and then, after being suffered for *ten years* to act as my predecessors had done, in raising the terms of tuition according to the circumstances of the times, and as I was authorised by the official letter to believe I could do, they displaced me, without any previous conditional threat, or requiring any positive explanation, though I had simply before me the expression of their request and opinion, and the acknowledged assertion of some of their body that eight guineas were a fair charge.—They displaced me, without pausing, or expostulating with me on this questionable point, or on any point regarding the management of the school, as other men, actuated by common feelings of charity, would have done, before they inflicted so cruel a wound on the fair fame of an innocent individual:—yes! they displaced me *at the short notice of*

twenty-six days, and after a consultation of scarcely *five minutes*, on the plea that I had lost their confidence, and without alleging any charge whatever against my conduct or character. The evident cause of these violent and illiberal proceedings, therefore, was not incorrectness in the discharge of my duty; but that *my situation was wanted* for the son of one of these Trustees, who was *almost immediately* appointed after the farce of an election, on the 27th of January.

Against the capricious decision of these men, who, contrary to the pure administration of justice, have acted in the monstrous character of my *accusers*, *jurors*, and *judges*, it seems that I cannot even appeal for redress to a court of law or equity. Such is the law as it now stands! Be it so. I submit, and only hope that I shall be the last sacrifice offered to these obsolete charters, vested too often in the hands of men who are guided by interested and arbitrary motives. The disgrace which they have attempted to throw on me recoils on themselves, and, like Gehazi's leprosy, will cleave to their body for ages to come. I feel it no dishonor to be thus treated by men who pay so little respect to public or private feelings, and who so palpably neglect the calls of humanity.

After sinking above 500*l.* in improvements on the house and premises, and thus depriving my family of a little fortune, and after *raising the school* to a degree of celebrity which it had *never* before acquired, I retire from my situation, disappointed indeed in my expectations of redress, but not dishonored,—and insulted in the feelings of myself and of my family, but not injured in reputation. Thus obliged, at an age when the evening shades of life are drawing around me, to seek another home, and with *nine children, to begin*, as it were, *the world afresh*, I feel consoled by the reflection that I have conscientiously discharged my duty; and I look with confidence to a more liberal and honorable support at the hands of an enlightened and unprejudiced public, than I have found from these Trustees. I retire from a situation which, with the galling chains that now encircle it, no man of independent mind would undertake. I would not, for all the wealth of India, exchange my feelings with him who was marked, almost *from his cradle*, for my successor. No! I should read the "by-paths and indirect crooked ways," and "the blood of Naboth," written by an invisible finger against every wall.

"*Victrix causa Diis placuit, sed victa Catoni.*"

JOHN LEMPRIERE.

Exeter, Feb. 1, 1819.

EXTRACT FROM MR. LEY'S LETTER.

Exeter, 1st December, 1808.

"Sir,—In answer of your letter of the 24th November, to Mr. Collyns, I am desired to inform you, that the present number of boys in the Exeter School is 80; of whom 40 are boarders with the master at 30 guineas a year, and 40 are day-scholars at 6 guineas a year. The salary is 20*l.* a year, as mentioned in the advertisement.[1] I don't know that there are any other perquisites, but there may be some. *The contribution for instruction is not limited; it has been increased by the present master.* There are two assistants in the school, paid by, and under the controul of, the master. There are some valuable exhibitions in the University."

"Hen. Ley, Town-Clerk."

Literary Intelligence.

PREPARING FOR THE PRESS.

BIBLICAL.

The Rev. F. Wrangham is engaged in editing Dr. Zouch's various Minor Works, published and unpublished, in 2 Vols. Oct. with a Memoir of his Life.

Mr. T. Yeates, late of All Souls College, Oxford, and author of the "Collation of an Indian Copy of the Hebrew Pentateuch," "the Indian Church History," &c. &c., is now printing a Syriac and English Grammar, designed for the use of British students. The work was originally composed at the request, and under the inspection, of the late Rev. Dr. Buchanan.

CLASSICAL.

No. VII. of *Stephens' Greek Thesaurus* will soon appear, when the price will be again raised to 1*l.* 5*s.* small, and 2*l.* 12*s.* 6*d.* large. Present price 1*l.* 3*s.* and 2*l.* 10*s.*

Dr. Meier is preparing an edition of two Discourses of *Isæus.*

Aristæneti Epistolas Græce et Latine, ad Cod. recensuit, notis cum editis tum ineditis Merceri, Pauwii, Abreschii, Dorvillii, Salmasii, Schurzfleischii, Lambecii, Bastii, atque suis illustravit J. Fr. Boissonade. 8vo.

Revue Encyclopédique, ou Analyse Raisonnée des productions les plus remarquables dans la Littérature, les Sciences et les Arts. Par une réunion de Membres de l'Institut, et d'autres hommes de lettres.

[1] The original salary of 40*l.* had been reduced for some years to 20*l.* in order to defray the expense of building the School House. See Carlisle's *Endowed Schools,* Vol. i. p. 270.

Professor Krehl, of Dresden, announces his intention of publishing a critical edition of all the works of Priscian. For the XVI Books "De Partibus Orationis," his materials are complete; but he solicits those who possess valuable libraries, or preside over public institutions, to aid him in fitting for the press the smaller treatises of this ancient grammarian; particularly by the communication of MSS. The inspection of an impression by *Elias Unetus*, and of an edition at Erfurt, of the book περὶ συντάξεως, by Ganimedes Lupambulus, *(Wolfgang Schenk)* 1501, is earnestly requested by the learned Professor. His booksellers, the Weidmans of Leipsic, undertake to receive and forward all communications. Jena A. L. Z. September, 1818.

PHILOLOGICAL.

Mr. Archdeacon Nares's *Dictionary of the middle age of the English Language.* From a specimen of it, which we have seen, we can promise the public not only much curious instruction, but much interest and amusement.

PUBLISHED.

CLASSICAL.

Nos. I. and II. of The *Delphin and Variorum Classics;* price 20*s.* each No. On the 1st of June the price will be raised to 21*s.* each. Large paper double.

'ΗΡΩΔΙΑΝΟΥ 'ΕΠΙΜΕΡΙΣΜΟΙ. E codd. Parisinis edidit Jo. Fr. Boissonade. Price 12*s.* boards.

Virgilii Opera; with Heyne's Text, and the Delphin Notes, no Interpretatio; oct. 10*s.* 6*d.* For Schools.

Gradus ad Parnassum; a New Edition, without the Verses and Phrases; the translation of the words given, also their formation. Many new words are added, with various other improvements. Royal duod. Pr. 7*s.* 6*d.*

The present Edition is printed on the suggestion of several Schoolmasters, who have long objected to the old Gradus, as being greatly injurious to the progress of rising genius.

Pensées de Platon sur la Religion, la Morale, la Politique, recueillies et traduites par M. Le Clerc, Prof. etc. Paris 1819. 8vo.

Botanicon Libros iv. e carmine Gallico V. Cl. R. R. Castel in Latinos versus transtulit Cl. L. Rohard, Rhetoricæ Prof. in Schola Regia Flexiensi. Paris 1818.

Observations en réponse aux Considérations générales sur l'évaluation des Monnaies Grecques et Romaines, etc. Paris 1818. 4to. (par M. Garnier.)

Casp. Jac. Ch. Reuvens Oratio de laudibus Archæologiæ, habita A. D. 24 Oct. 1818, cum in Academia Lugduno-Batava

philosophiæ theoreticæ et literarum humaniorum, in primis Archæologiæ extraordinariam professionem auspicaretur. Leid. 1819. 4to. pp. 29.

Disputatio de Zenobia ab A. G. Van Cappelle publice defensa, etc. Traj. ad Rhen. 1817.

D. I. Lennepii Professoris in Athenæo Illustri Amstelædamensi Disputatio pro Imperatore Gallieno. (in T. i. Comment. Lat. Tertiæ Classis Instituti Regii Belgici.)

Suite et Conclusion de la Pharsale, Poëme Latin de Ch. May, traduit en Français par P. L. Cormiliolle; suivi du tableau de la Guerre Civile, poëme de Pétrone. Paris 1819. 12mo.

Æschyli Septem contra Thebas. edidit Conrad. Schwenk. Traj. ad Rhen. 1818. 8vo. pp. xii + 309.

Observazioni sopra alcune Lezioni della Iliade di Omero, del Car. L. Lamberti. Milano 1813. 8vo.

Recherches sur les Bibliothèques anciennes et modernes, jusqu'à la fondation de la Bibliothèque Mazarine, et sur les causes qui ont favorisé l'accroissement successif du nombre des livres; par Petit-Radel, memb. de l'Institut, &c. &c. Paris 1819. 8vo. pp. vii + 444.

Lyrici Lusus Matheronis de Curnieu anno 1740 nati, 1807 mortui. Paris 1818. 8vo. pp. 61.

Discours de S. Basile le Grand adressé aux jeunes gens, &c. traduit en Français avec le texte en regard; revu et corrigé sur les manuscrits, &c. par C. A. F. Frémion, &c. Paris 1819. 8vo. pp. 176.

Nicetæ Eugeniani Narrationem Amatoriam et Constantini Manassis Fragmenta Græce et Latine cum notis J. Fr. Boissonade. 2 Vol. 12mo. Paris 1819. Excudebat A. Bobée.

Abhandlungen der Königlichen Akademie der Wissenschaften in Berlin, aus den jahren 1814—1815. This volume contains in its philological part: A. Hirt über das Bildniss der Alten; Savigny über das *Jus Italicum;* &c. Boeckh über die Laurischen Silberbergwerke in Attica; Ph. Buttmann über den mythos von den altesten Menschengeschlechtern; Derselbe über die Kronos oder Saturnus; L. Ideler über die Sternkunde der Chaldaer; Derselbe über den Cyclus des Meton, &c.

De Constructione Antistrophica trium Carminum Melicorum Aristophanis Syntagma Criticum. Apud Weidmann. Lipsiæ.

L'Invariable Milieu, ouvrage moral de Tseù-ssê, en Chinois et en Mandchou, avec une version littérale Latine, une traduction Française, et des notes; précédé d'une Notice sur les quatre Livres moraux communément attribués à Confucius; par M. Abel Remusat, Professeur de Chinois au Collège Royal. Paris, imprimerie Royale. 1818. 4to.

BIBLICAL.

Remarks on Scepticism, especially as it is connected with the Subjects of Organization and Life, being an Answer to the Views of M. Bichat, Sir T. C. Morgan, and Mr. Lawrence, upon those points. By the Rev. T. RENNELL, A. M. Vicar of Kensington, and Christian Advocate in the University of Cambridge. Second Edition, price 5*s*.

Part II. of Mr. Bellamy's *New Translation of the Bible*. 4to. price 16*s*.

NOTES TO CORRESPONDENTS.

Part VI. of *The Science of the Egyptians and Chaldeans* will appear in our next.

We shall hope to give a part of M. A. Mahul's Dissertation on the Life and Writings of *Macrobius* in our next.

The valuable and friendly remarks of C. H. have been received; and the Editor earnestly requests their speedy continuance, as a new Edition is preparing for press.

We have just received the review of *Elmsley's Medea*, which shall appear in our next.

In our next will be published *Etymological Disquisitions*, tending to illustrate the basis of philosophical reasoning, &c. by Dr. Forster.

Miscellanea Classica will also be continued.

We are anxious to record the Lord Chief Justice Abbott's Oxford Prize Essay, but we cannot trace a copy. We shall feel greatly obliged for the loan of a copy.

Muscologus' article appeared in No. XXXIV. among the Adversaria Literaria. We hope to be favored by M. with longer articles.

In compliance with the wishes of an anonymous letter-writer to receive an answer in the Classical Journal, the Editor of the Delphin and Variorum Classics informs him, that he is obliged to print the whole of the text, but that he will adopt a more private and delicate manner of noticing the passages, to which he alludes, than the original Delphin Editors. The writer's caution is well meant, but we cannot say *decies repetita placebit*.

The next part of the Cornish Dialect shall appear in our next.

We hope to insert in the next No. the article on the Island, on which St. Paul was wrecked.

Lacrymæ Elegiacæ as soon as possible.

We shall readily insert any observations on the *Fragment* in p. 185. that may be sent for our next No.

END OF NO. XXXVII.

THE

CLASSICAL JOURNAL:

FOR

JUNE, 1819.

NO. XXXVIII.

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1819.

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Tyrus
Cæsarea
JUDÆA
Hierosolyma
ARABIA
Gyrene
Syrtis Major
AFRICA vel LYBIA
Alexandria
Ostia Nili
ÆGYPTUS
N
NNE.
NE.
ENE.
E
ESE.
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SSE.
S
SSW.
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ITER
SANCTI PAULI APOSTOLI
a Cæsareâ ad Puteolos.
T. Conder Sculp.

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DISSERTATION ON ST. PAUL'S VOYAGE[1] FROM CÆSAREA TO PUTEOLI; ON THE WIND EUROCLYDON; AND ON THE APOSTLE'S SHIPWRECK ON THE ISLAND MELITE.

(With a Plate.)

St. Paul having been accused before Festus, the Roman governor of Judæa, by the Jews, of divers crimes, availed himself of his privilege, as a Roman citizen, of appealing to the Emperor in person, or of claiming to have his cause heard and adjudged before the imperial tribunal at Rome. In consequence of this claim being admitted, it became necessary that he should be sent to that city; and he was accordingly, together with several other prisoners, delivered in charge to Julius, a centurion of Augustus's band, in order to be conveyed to Rome.

[1] Dr. Benson's History of the Establishment of the Christian Religion, the Unitarian Version of the New Testament, the Bible by Messrs. D'Oyley and Mant, and the second edition of Annotations on the Gospels, have each a map in which the course of St. Paul is delineated; and they all agree in making Malta the scene of his shipwreck. This opinion, it is supposed, there are strong reasons for rejecting as erroneous. The learned reader will recollect the voyage of Josephus from Palestine to Rome on a similar occasion. He also was wrecked in the Adriatic.

The present article was originally designed to accompany a new edition of some of the tracts in the Geographi Minores.

The centurion so entrusted put his prisoners, and accompanied them himself, on board a ship of Adramyttium,[1] then lying at Cæsarea,[2] and, as we may infer, preparing to return homewards. It appears from the account, that they who conducted the ship meant to sail on their return by the coast of Asia. Accordingly, the next day after they set sail, they touched at Sidon, a noted city on the coast of Cœlesyria, lying in 33° 35′ N. L. and about a degree to the North of Cæsarea, with some little deviation to the East. Here it seems they stayed some days; but how long, we are not informed. On their loosing from Sidon, they found that their intentions of continuing their voyage along the coast of Asia Minor would be frustrated by contrary winds, which obliged them to pursue their voyage under[3] or on the Southern side of the island of Cyprus, instead of the Northern, as, according to their plan of sailing along the coast, they had at first proposed.

The word referred to, literally translated, implies that they sailed *under*[3] Cyprus, the North point being accounted to be uppermost[4] in ancient as well as in modern geography.

Their course, after doubling the Western point of the Isle of Cyprus, must have been 36° to the North of the West point, crossing both the Western part of the Aulon Cilicius and the sea which bounds Pamphylia to the South. Following this course, they arrived at Myra, a sea-port on the coast of Lycia, situated in about 36° 18′ N. L. and 47° 40′ E. L. from Ferro. How long they remained at Myra does not appear; probably not long, as they found an Alexandrian ship there, which was bound to Italy, and, as it seems, to Puteoli; and as the season of the year was advanced, it may be presumed that they would not wait longer than was necessary. As Myra lies nearly under the same meridian with Alexandria,[5] it was, from the facility of reaching it, the usual

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[1] Adramyttium nearly retains its ancient name, being still called Adramytta. It is situate in a small gulph that bears the same appellation, opposite the island of Lesbos, in nearly 39° 30′ N. L. and 44° 40′ E. L. from Ferro. There is still a great trade in this neighbourhood for the building large trading vessels and boats. *Pococke's Travels*, vol. ii. part 2. page 16.

[2] Mr. Bryant thinks that they set out from Ptolemais; but without foundation. The xxvith chapter of Acts ends with what was transacted at Cæsarea, and no account whatever is given of their journey to Ptolemais; and they might reach Sidon in one day from Cæsarea, as well as from Ptolemais.

[3] ὑπεπλεύσαμεν. Acts xxvii. 4.

[4] This mode of expression was probably derived from the visible elevation of the North pole of the heavens in Northern latitudes. See what is said on this subject in the following part of this Dissertation, of their sailing under Crete, which undoubtedly means on the South side of that island.

[5] Alexandria lies nearly in 48° E. L. from Ferro.

place for the Egyptian corn-ships to touch at in their way to Italy, as in the state of navigation at that time it could scarcely be supposed that they would accomplish the voyage from Egypt to Puteoli, without some supplies on the way, both of necessaries, and also of information respecting their course and situation.

Their course from Myra appears to have been at first nearly West, with a small deviation to the South, and probably coasting the Southern part of the island of Rhodes, until they came over-against, or into the meridian of Cnidus, a maritime city of Caria, lying in 36° 42′ N. L. and 45° 12′ Long. East of Ferro.

So far they had followed the coast as nearly as seems to have been convenient; but here they met with a contrary wind, probably from a Northerly quarter, which drove them Southward towards Cape Samonium, or Salmone, the Eastern promontory of the Isle of Crete, and in latitude 35° N. L. and in longitude 44° 26′ East from Ferro. This promontory they passed, or rather weathered, in sailing to the Southward, and perhaps not without some difficulty[1] or danger, and arrived at the Fair Havens,[2] situate on the Southern side of the same island. They here found that much time had been already spent or wasted during the voyage, and that the proper season for sailing had elapsed, the fast having been for some time passed, and navigation becoming dangerous, of which they were admonished by St. Paul. The master of the ship, however, though conscious that it was not prudent to proceed on his voyage at that season, was nevertheless desirous to gain a more commodious harbour to winter in, and undertook to carry the vessel as far as Phœnice, a port described by both Ptolemy and Strabo, lying on the Southern coast of the island of Crete, and opposite to the small island of Gaudos, or Clauda,[3] latitude 35° 12′,

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[1] μόλις τε παραλεγόμενοι αὐτήν.—eam ægre prætervecti. *Schleusneri Lexicon.*

[2] Dr. Pococke says, that there is a small bay about two leagues East of Matala, which is now called by the Greeks Λιμιωνες καλους, and not far from the site of the city of Lysia in the Peutingerian Tables, which must be the same with Lasea. Dr. Pococke thinks, that Prasus and Lasea were the same place. *Pococke's Travels*, vol. ii. p. 250.

Rochette's Map has a place called Sancti Limni, nearly in the same spot with that described by Dr. Pococke.

Wetstein observes, "Locus adhuc hodie in Creta nomen retinet Calos Limenas." *Note on Acts* xxvii. 8.

[3] A place in Crete opposite to Gaudos is found in Rochette's Map of Greece and the Archipelago called Finichia, which was undoubtedly the Phœnice mentioned by St. Luke. It is not easy to determine the exact import of this passage. The words in the original are, Λιμένα βλέποντα κατὰ Λίβα καὶ κατὰ Χῶρον, which implies, "open to both those quarters of the heavens from whence these winds proceed," and of course unsheltered from the force of these winds. According to Pliny's arrangement of the winds, this port was exposed to blasts from the S. W. by W. $\frac{1}{4}$ W. to N. W. by W. $\frac{1}{4}$ W.

longitude 41° 40′ from Ferro, and about 52 nautical miles to the North-West of the Fair Havens. It might require some explanation, why those, who navigated the vessel in which St. Paul was a passenger, chose to pass round to the South of Cape Salmone, and that not without some difficulty and hazard, rather than to attempt to put in at some port on the Northern side of Crete. But this question is resolved by the account of Eustathius,[1] who on another occasion mentions that there were no good ports on the Northern side of that island. The propriety of the caution given by St. Paul was, however, verified in the attempt of those who navigated the ship to sail from the Fair Havens to Phœnice. For in this short passage, although the weather appeared to be favorable at their setting out, they were soon assailed by a violent tempest from the South-East quarter. At what time of the year this happened, and what was the nature and direction of the wind which occasioned it, will be the next subject of inquiry.

I just observed, that at their arrival at the Fair Havens they found much time had been spent, to which the slowness of their passage from Myra to the meridian of Cnidus had no doubt contributed, that the fast was already past, and sailing become dangerous. The word ἤδη, which we translate *already*, bears in this place, I think, a more extensive signification. It probably means that the fast had been over a considerable or at least an indefinite time, and that sailing had likewise been (as I infer from the repetition of the word ἤδη[2]) for a considerable time dangerous. The fast alluded to was undoubtedly the Jewish fast of Expiation, which was observed on the tenth of the month Tisri, or the twenty-fifth of September, the day on which the autumnal equinox[3] was then computed to fall. Stormy weather at sea was usual about this season; but I am of opinion, that the time of this voyage, and of course of the shipwreck, was considerably later in the year than the fast, and probably took place towards the end of November, or the beginning of December.

It appears from Josephus,[4] that navigation was accounted dangerous among the Jews from the time of the feast of Taberna-

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comprehending 80 degrees, or more than seven points of the compass. If reckoned according to the arrangement of Vitruvius, it comprehends 105 degrees from S.W. to N.N.W. ¼ N. being nearly nine points of the compass.

[1] Δυσλιμένος ἡ Κρήτη πρὸς τὴν βοῤῥᾶν. Eustath. ad Odyss. τ′.
Unde Lucanus:

——— Boreaque urgente carinas Creta fugit. Lib. ix.

[2] ἤδη e præterito significat rem paratam et peractam sine termino. *Schleusneri Lexicon.*

[3] Colum. lib. xi. cap. 2.

[4] See Wetstein's note on this passage.

cles, October the first, to that of the Dedication of the Temple, December the ninth; and in this interval both the voyage and shipwreck probably took place. Vegetius assigns the third[1] of the Ides, (November the eleventh,) for the day on which navigation was interrupted; and we are informed by the Calendar of Geminus, and by Theophrastus, that stormy weather at sea may be expected about that season. The day above specified had, I think, elapsed some time before they left the Fair Havens, which would nearly correspond with the cosmical[2] setting of Orion, (November the ninth,) a time of year remarkable[3] for stormy weather in those seas, which the vessel which carried St. Paul was then traversing. Some days more might pass between the time of the delivery of the caution given by St. Paul and their setting sail. Fourteen or fifteen days more were, we know, spent in the voyage; which brings the time, without any strain on the narrative, to the end of November, or the beginning of the succeeding month.

I shall now speak a few words respecting the wind that caused this tempest. The Latin Vulgate translation, that of Castalio, and some others, render the word Euroclydon by Euro-aquilo,[4] a word found no where else, and inconsistent, as I think, in its construction with the principles on which the names of the intermediate or compound winds are framed. Euronotus is so called, as intervening immediately between Eurus and Notus, and as partaking, as was thought, of the qualities of both. The same holds true of Libonotus, as being interposed between Libs and Notus. Both these compound winds lie in the same quarter or quadrant of the circle with the winds of which they were composed, and no other wind intervenes.

But Eurus and Aquilo are at 90 degrees distance from one another; or, according to some writers, at 15 degrees more, or at 105 degrees; the former lying in the South-East quarter, and the latter in the North-East; and two winds, one of which is the East cardinal point, intervene, as Cæcias and Subsolanus. The Carbas of Vitruvius occupies the middle point between Eurus and Aquilo in his scheme of the winds; but this never had, nor could have, the appellation of Euro-aquilo, as it lies in a different quarter, and the East point is interposed, which could scarcely have been overlooked in the framing a compound appellation. The word Euroclydon is evidently composed of Eurus, or *Εὖρος*, the South-

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[1] Ex die igitur tertio Iduum Novembris, usque in diem sextum Iduum Martiarum, maria clauduntur. *Veget.* iv. c. 39.

[2] Plin. xviii. 31. [3] Virg. Æneid. vii. 719.

[4] See what Dr. Shaw has said concerning this wind. *Travels*, edit. 2. p. 331.

East wind, and κλύδων, a wave, an addition highly expressive of the character and effects of this wind, but probably chiefly applied to it when it became typhonic[1] or tempestuous. Indeed the general character under which Eurus is described, agrees perfectly with the description of the effects of the wind which caused the distress related in the account of this voyage.

I. Eurus raises great waves.

Virgil, in his account of the storm which destroyed a part of the fleet of Æneas in the same seas, enumerates Eurus among the winds, qui

"— vastos volvunt ad littora fluctus." *Æneid.* i. 86.

Again:

"Aut, ubi navigiis violentior incidit Eurus,
Nosse, quot Ionii veniant ad littora fluctus."
Virg. Georg. ii. 107, 108.

"Quam multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hybernis conditur undis."[2]

Horace mentions the effects of this wind in terms nearly similar.

"Niger rudentes Eurus, inverso mari,
Fractosque remos differat." *Horat. Epod.* x. lib. 5.

Particularly in the Sicilian and Italian seas.

"———— Eurus
Per Siculas equitavit undas." *Carm.* iv. 4. 43.

"———————— quodcunque minabitur Eurus
Fluctibus Hesperiis." *Carm.* i. 28. 25.

II. Eurus brings dark cloudy weather.

It is called "niger Eurus" by Horace, who also says,

"Nec sidus atra nocte amicum appareat,
Qua tristis Orion cadit." *Horat. Epod.* x. 9.

III. A combination of Eurus with Notus seems to have been very destructive in the Mediterranean sea.

"Una Eurusque Notusque ruunt." *Virg. Æn.* i. 85.

"Ut horridis utrumque verberes latus
Auster, memento fluctibus;
Niger rudentes Eurus, inverso mari,
Fractosque remos differat." *Horat. Epod.* x. 3.

"Sæpe per Ionium Libycumque natantibus ire
Interjunctus equis omnesque assuetus in oras
Cæruleum deferre patrem stupuere relicta
Nubila, certantes Euri Notique sequuntur."
Statii Thebaid. l. vi. 307.

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[1] Typhon is described by Pliny as "præcipua navigantium pestis, non antennas modo, verum ipsa navigia contorta frangens." *Plin.* ii. c. 48.

[2] Æneid. vii. 718, 719. The Sword of Orion begins to set on the 22d of Scorpio (Nov. 9.) *Plin.* xviii. 31.

IV. South or South-East winds prevalent in the Mediterranean at this season of the year: "Quinto Idus Novembris[1] (Nov. 9.) hyemis initium, Auster aut Eurus."

It appears from Columella,[2] that the stormy weather at this time of year came mostly from a Southern quarter.

Nov. 6, South or West wind.
8, South-East wind.
9, South-East wind.
11, Seas dangerous to sail on.
16, South wind.
Nov. 17, South wind.
18, Stormy.
20, South wind.
Dec. 7, South or South-East wind.

V. Southerly winds particularly distressful to those who navigate the Adriatic Sea.

"Qua tristes hyadas[3] nec rabiem Noti;
Quo non arbiter Adriæ
Major, tollere seu ponere vult freta." *Hor. Od.* i. 3.

"Me quoque devexi rapidus comes Orionis
Illyricis Notus obruit undis." *Ibid.* i. 28.

"———— neque Auster
Dux inquieti turbidus Adriæ." *Ibid. Od.* iii. 3.

In another place he alludes to a person driven into the Adriatic Sea by the South wind:

"Ille Notis actus ad Oricum,
Post insana Capræ sidera." *Ibidem.*

The cosmical setting of Capra was, according to Columella, on the tenth of the Calends of January, (December 23,) and indicated stormy weather. The Greek Calendar of Geminus[4] foretels storms about the same time, and as it should seem from a Southerly quarter.

Dec. 2, Stormy weather.
5, South wind.
6, Storms of thunder, &c.
11, Stormy.
20, Stormy.
21, Stormy.
Dec. 26, Stormy.
31, South wind.
Jan. 2, Storms at sea from South.
4, Storms at sea from South.
6, South wind.
15, Stormy.

A circumstance little noticed should be mentioned, which is, that St. Luke's words imply, that this tempestuous wind drove forcibly[5] towards the island. I cannot agree with the remark of Schleusner[6] on this passage, who interprets the words κατ' αὐτῆς to mean the ship, when it is evident that it means the island, from

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[1] Colum. xi. 2. [2] Ibidem.

[3] The hyades set, according to Columella, Nov. 17 and 19; according to Geminus, Nov. 21.

[4] Petav. Uranolog.

[5] Ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐροκλύδων. Acts xxvii. 14.
Vox βάλλω.

the grammatical construction, and refers to τὴν Κρήτην in the preceding line. Our translation points, though rather obscurely, to the same meaning,[1] which is rather more clearly expressed in the Rheims[2] translation; and the Vulgate[3] and Castalio's[4] version agree in the same explanation.

This acceptation of the signification of this passage contradicts the idea that the wind Euroclydon blew from a Northerly quarter, as it must in such case have driven the vessel from the island, and not towards it, as it appears to have done. The course of the wind from the South-East would impel the ship towards the Island of Crete, though not so directly but that they might weather it, as they in fact did, and get clear, though it appears that they incurred some risk of being wrecked when running under, or to the South of the Island of Clauda or Gaudos, which lies opposite to the port of Phœnice, the place where they purposed to winter.

A circumstance occurs in this part of the narrative, which creates some difficulty. Those who navigated the ship were apprehensive of falling among the Syrtes, quicksands, which lay on the coast of Africa, nearly to the South-West of the Western point of Crete. But we should consider, that this danger lay only in the fears of the mariners, who knowing the Syrtes to be the great terror[5] of those seas, and probably not being able to ascertain from what quarter the wind blew, neither sun nor stars having been visible for several days, and as these violent typhonic Levanters are apt to[6] change their direction, might entertain apprehensions that they might be cast on these dangerous quicksands. The event however proved, that the place of their danger was mistaken.

The storm still continuing, and probably from the same quarter, they lowered their sails, and were, it seems, according to the nautical expression, reduced to scud under bare poles, and of course left nearly to the mercy and guidance of the elements.

Both the Vulgate translation and Castalio render the words συναρπασθέντος τοῦ πλοιοῦ, by the word "correptus;" a term of dubious signification, and not much explained either by our own,

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1 "There arose against it."

2 "A tempestuous wind called Euro-aquilo drove against it. *Rheims Translation.*

3 "Misit se contra ipsam (Cretam scilicet) ventus typhonicus. *Vulgate.*

4 "In eam procellosus ventus impegit." *Castellion. Vers.*

5 Barbaras Syrtes ubi Maura semper
Æstuat unda. *Horat.*
——— Inhospita Syrtes. *Virgil.*
——— Semper naufraga Syrtis. *Silius Italicus.*

6 Shaw's Travels, p. 331.

or by the Rhemish version, both of which translate it by the word *caught*, by which it is rendered in most of the English versions. The Greek word is better explained in Schleusner, to mean "circumacta et agitata navi, procellarum vi, et ventorum impetu."[1]

In this condition they seem to have been apprehensive, from the tossing of the vessel and her unmanageableness, that she might founder, or go to pieces: to prevent which, they bound her round under the keel or bottom with cables; an expedient alluded to by Horace,[2] and practised in later times.[3]

For the same purpose of preservation they lightened the ship, and the day following made a further sacrifice of part of her cargo. But the storm not abating, they gave up all hopes of safety, as they were totally ignorant of their situation, and conscious only that they were at the mercy of the winds and waves. They continued fourteen days in this state of anxiety, but at length discovered that they were driven into the Adriatic Sea, perhaps from some abatement of the gloom, and some knowledge of the coast at its entrance, where it was narrowest.

It may be necessary in this place to give some account of the boundaries or limits of the Adriatic Sea.

These are to be inferred from writers of the best contemporary authority, not from casual or ambiguous expressions of later, or of inferior geographers.

Strabo says expressly, that the Adriatic Sea is bounded by Panormus, the Port of Oricum, and by the Ceraunian Mountains, which lie in about 40° of North latitude, and upwards of four degrees to the north of Malta; and in another place, that the Ceraunian Mountains, and the Promontorium Iapygium form the boundary or mouth of the Ionian Sea.[4]

And Ptolemy, so far from accounting Malta to be an island of the Adriatic Sea, reckons it to be a part of Africa; and Pomponius Mela inclines to the same arrangement. The latter writer speaks of Corcyra, which is in lat. 39° 30′ North, nearly, (half a degree to the South of the Ceraunian Mountains,) as being situated in the neighbourhood,[5] not *in* the Adriatic Sea; so that he probably meant to assign the same limits with Strabo.

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[1] Dr. Hammond's paraphrase approaches nearly to the interpretation of Schleusner: "And the ship being carried by force along with it, (the wind Euroclydon) and being not able to resist or hold up against the wind, letting her loose, we were carried," &c.

[2] ——— ac sine funibus
Vix durare carinæ
Possint imperiosius
Æquor? *Hor.* Od. i. 14.

[3] See Anson's Voyage.

[4] Book vi. p. 405. Oxf. edit.

[5] Vicina.

After much tossing about in this sea, they apprehended at last that they were approaching the land, although the darkness of the night did not admit of the truth of their suspicions being ascertained. They therefore sounded repeatedly the depth of the sea; and from the decrease of the depth, they judged that their apprehensions were well founded.

Fearing, therefore, that they might fall on the rocks in the darkness of the night, when few or none could escape, they cast four anchors from the stern of the ship, and waited anxiously for the return of day-light.

This passage has given occasion to some jocular reflections on this narrative, as anchors are in the present age cast from the prow,[1] not from the stern of the ship. But this is not the Oriental custom. Sir J. Chardin tells us, that the modern Oriental saiques, to which he compares the ship of St. Paul, always carry their anchors at the stern, and never at the prow; and these are carried at some distance from the ship by means of the skiff, so as to have an anchor on each side. St. Paul's ship had four anchors, two on each side.

The mariners of the ship, in this distress, were desirous to secure themselves by gaining the shore in the boat, and accordingly lengthened or[2] loosened the rope at the stern, that towed the boat, under color of casting anchors from the prow; and probably it was their attempting to do what was so unusual in the navigation of that age and country, which caused St. Paul to suspect that they meant to provide for their own safety at the expense of the lives of the other passengers. An observation of Sir J. Chardin should here be mentioned, which is, that the eastern people do not hoist their boats or skiffs into the ship, but leave them in the water, fastened to, and towed along by, the stern of the vessel. The taking up of the boat then, and the difficulty of coming by it, mentioned above, does not imply that it was hoisted up into the ship, but that it was drawn towards the ship close to the stern; and the word which is in this place translated "letting down into the sea,"[3] must mean letting out a greater length of rope from the stern, from which the boat was towed;[4] by which they meant to bring the boat round to

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[1] The anchor was cast from the prow by the Roman navigators.

Anchora de prora jacitur. *Virgil.*

[2] Harmer's Obs. vol. ii. p. 496.

[3] Χαλασάντων τὴν σκάφην εἰς θάλασσαν. V. 30.

The word χαλῶ signifies *expando*, as well as demitto. *Schleusner.*

[4] It is usual in the present age for the Egyptian vessels to tow shallops or large boats after them, in their passage down the Red Sea. Niebuhr says, that the vessel on board of which he embarked at Suez towed after her three large shallops and one small.

the prow of the vessel, which by being nearer to the land might facilitate their escape on shore.

The soldiers, and possibly the centurion himself, warned by St. Paul of the intention of the mariners, which so nearly concerned the safety of those who were likely to be thus abandoned, obviated the purpose of the sailors, by cutting asunder the towing-line of the boat, and setting her adrift.

The numbers of the people on board are next specified, and amounted, we are told, to 276 persons; a large number, according to modern ideas, for a trading ship of that age to carry.

But Sir John Chardin clears up this difficulty, by supposing, very reasonably, that this Alexandrian ship was like a modern Egyptian saique, of 320 tons burden, and capable of carrying from 24 to 30 guns; and this computation of its size is not at all incredible. Niebuhr describes the vessel in which he took his passage from Suez, as being much larger, and able to carry at least 40 guns.

But to come nearer to the date of this transaction, Lucian describes an Alexandrian[1] corn vessel of 180 feet in length, more than 45 feet wide, and 43 and a half feet deep. The tonnage of such a ship, according to the usual mode of calculation, would be 1938.6 tons.[2]

At this crisis of the voyage, those on board again lightened the ship, by casting out the lading of the wheat into the sea; which part of the cargo appears to have been spared, when they threw some of the lading overboard before.

When the day came fully on, it appears that they were still as ignorant as ever of the place on which they were likely to be stranded; but fortunately discovering a small creek with a landing-place, they purposed to thrust the ship into it, to facilitate their escape on shore. In consequence of this intention, they weighed their anchors, hoisted their main or largest sail, and made towards the land.

It is likewise mentioned, that they loosed, what we translate, the rudder-bands, an expression that requires some explanation. We are told, by Dr. Pococke,[3] that "the Egyptian ships, instead of a handle to the rudder in the ship, have a pole fixed in it, inclining upwards beyond the ship, being about fifteen or twenty feet long: a beam is laid across the upper deck, which extends on

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[1] Navigium seu Vota.

[2] According to the English foot; but if measured according to the Roman foot, it amounts to 1751 tons.

[3] Travels, vol. i. p. 135. where a print of the Egyptian rudder and mode of steerage is given.

each side about fifteen feet beyond the sides of the ship. To each end of this is tied a yard or a pole perpendicularly, so as that either end of it may be moved backwards and forwards towards the ship, as it is drawn. To the lower end of this comes a rope from the pole, which is fixed into the rudder. To the upper end a rope is fixed, which is carried to a block at the corner of the stern, and brought again to another block at the upper end of the yard, and thence crosses the ship over the great beam, and goes to the other yard, to which, and to the stern, it is carried in like manner as on the other side. When the ship is to be worked, the rope of communication, which goes across the ship, is drawn to a post nearer the stern, where there is a stay made for it, in which it is drawn one way or another, as the pilot directs, and moves the helm by the ropes fixed to the lower end of the aforesaid yards; and when one is drawn nearer, and the top of the yard comes nearer to the ship, the bottom consequently flies out, and the other pole is left perpendicular in its natural direction. When there is a storm, and they let the ship drive, they loose the rope off from that post, and let the helm play as it will. And this seems to explain what is mentioned in St. Paul's voyage, 'That when they had committed the ship unto the sea, they loosed the rudder-bands,[1] and hoisted up the main-sail to the wind.' For these ropes, which direct the helm, may be very properly called the rudder bands, by which it is either fixed or moved one way or the other."

St. Luke next informs us, that, in the attempt to run the ship aground, they fell into a place where two seas met; by which we may understand an eddy or surf, which beat on the stern of the vessel while the head remained fast aground; in which situation it was to be expected, and indeed it so happened, that the ship should soon fall to pieces: but the proximity to the shore, and the assistance afforded by the broken pieces of the wreck, providentially brought them all safe to land.

When they had reached the shore in safety, they discovered that the island on which they were cast was named Melita.

It has been a subject of much difference of opinion among the commentators, whether the island here specified was the noted island of Malta, on the southern coast of Sicily, formerly called Melita; or an obscure island in the Adriatic Sea, which was formerly called by the same name, and which is now known by the name of Meleda.

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[1] From the expression of St. Luke, ζευκτηρίας τῶν πηδαλίων, it seems that the two yards, mentioned by Dr. Pococke, to which the ropes were fastened, explain why the plural number, πηδαλίων, was here used, and that the word means the clavi, or handles, by which the rudder is guided, not the rudder itself.

I am of opinion, that the island Meleda, last mentioned, is the one here alluded to.

My reasons are as follows:

The island of Meleda lies confessedly in the Adriatic Sea; which situation cannot, without much strain on the expression, be ascribed to the island of Malta, as I have before shewn.

Meleda lies nearer the mouth of the Adriatic than any other island of that sea, and would of course be more likely to receive the wreck of any vessel that should be driven by tempests towards that quarter.

Meleda lies nearly N. W. by N. of the South-west promontory of Crete, and of course nearly in the direction of a storm from the South-east quarter.

The manner in which Melita is described by St. Luke agrees with the idea of an obscure place, but not with the celebrity of Malta at that time. Cicero speaks of Melita (Malta) as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen. The temple of Juno there, which had been preserved inviolate by both the contending parties in the Punic wars, possessed great stores of ivory ornaments, particularly figures of Victory,[1] "antiquo opere et summa arte perfectæ."

"Malta," says Diodorus Siculus,[2] "is furnished with many and very good harbours, and the inhabitants are very rich; for it is full of all sorts of artificers, among whom there are excellent weavers of fine linen. Their houses are very stately and beautiful, adorned with graceful eaves, and pargeted with white plaister. The inhabitants are a colony of Phœnicians, who, trading as merchants as far as the Western Ocean, resorted to this place on account of its commodious ports and convenient situation for a sea trade; and by the advantage of this place, the inhabitants presently became famous both for their wealth and merchandise."

It is difficult to suppose, that a place of this description could be meant by such an expression, as of "an island called Melite;" nor could the inhabitants, with any propriety of speech, be understood by the epithet "barbarous."

But the Adriatic Melite perfectly corresponds with that description. Though too obscure and insignificant to be particularly noticed by the ancient geographers, the opposite and neighbouring coast of Illyricum is represented by Strabo as perfectly corresponding with the expression of St. Paul.

The circumstance of the viper, or poisonous snake, that fastened on St. Paul's hand, merits consideration.

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[1] Oratio in Verrem, lib. iv. §. 18. et §. 46.

[2] Diodor. lib. v. c. 1. Booth's translation.

Father Giorgi, an ecclesiastic of Melite Adriatica, who has written on this subject, suggests, very properly, that as there are now no serpents in Malta, and as it should seem were none in the time of Pliny, there never were any there, the country being dry and rocky, and not affording shelter or proper nourishment for animals of that description. But Meleda abounds with these reptiles, being woody and damp, and favourable to their way of life and propagation.

The disease, with which the father of Publius was affected, (dysentery combined with fever,[1] probably intermittent) affords a presumptive evidence of the nature of the island. Such a place as Melite Africana, (Malta) dry and rocky, and remarkably healthy, was not likely to produce such a disease, which is[2] almost peculiar to moist situations, and stagnant waters, but might well suit a country woody and damp, and, probably for want of draining, exposed to the putrid effluvia of confined moisture.

After a stay here of full three months, they departed in a ship of Alexandria, which, perhaps from similar stress of weather, had wintered in the isle, and came from thence to Syracuse.

If we suppose that St. Paul with his company arrived at Meleda about the beginning of December, a stay of three months, and of perhaps something more, will bring their departure from this island to the beginning of March, the tenth day of which month was, according to Vegetius, the time of the commencement of the navigation of merchant ships, and thence called *Natalis Navigationis*.[3] This is about the time of the cosmical rise of Orion,[4] and the putting forth of the leaves of the fig-tree,[5] according to Theophrastus, at which time Hesiod[6] declares navigation to be safe.

The Natalis Navigationis in Egypt, called also Isidis Navigium,[7] was on the third of the nones of March, or on the fifth day of that month; Isis being the representative of the moon, and that

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[1] Πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον.

[2] See Pringle's Diseases of the Army, passim.

[3] Veget. lib. iv. c. 29.

[4] Orion rises cosmically, March 16. *Plin.* xviii. 26.

[5] Fig-tree, ἰρινὸς, leafs 14 Pisces, March 2. *Theophr.*
Fig-tree, συκὴ, leafs 29 Pisces, March 17. πρὸ ἰσημερίας δὲ μικρόν. *Ibidem.*
N. B. The vernal equinox, or entrance of the Sun into Aries, is placed by Geminus at March 19. *Petavii Uranologion.*

[6] Οἰγέτω ἄρτι θάλασσα ἐφοπλίζοιτε δὲ νῆας
Ὡρίων ἀκλύστων ἄγειν λιμένων. *Greek Epigram.*

[7] Calend. Constantini Magni, A. D. 325. *Petavii Uranologion.* p. 112. Calendar. duo vetusta, quorum in Grutero reperiunda exemplaria.

planet being supposed to have a great influence on the weather,[1] was likely to be introduced as the protectress of navigation.

Lucian and others speak of the moon as having the power to raise or to compose tempests[2] at her pleasure. A writer in the Theological Repository[3] has brought an argument in favor of the opinion, that the island here in question was the island of Malta, "from," as it is expressed, "St. Paul's calling at Syracuse, in his way to Rhegium; which is," he says, "so far out of the track, that no example can be produced in the history of navigation of any ship going so far out of her course, except it was driven by a violent tempest." This argument tends principally to show, that the author had a very incorrect idea of the relative situation of the places to which he refers. The ship, which carried St. Paul from the Adriatic Sea to Rhegium, would not deviate from its course more than half a day's sail by touching at Syracuse; and the delay so occasioned would probably be but a few hours more than it would have been, had they proceeded to Syracuse in their way to the Straits of Messina from Malta, as the map will show. Besides, the master of the ship might have, and probably had, some business at Syracuse, which had originated at Alexandria, from which place it must have been originally intended the ship should commence her voyage to Puteoli; and in this course, the *calling at Syracuse* would have been the smallest deviation possible. The difference then, on which this writer places so much dependence, is too insignificant to merit farther notice.

Again, supposing the ship to have come from Malta, it must have been on account of some business, probably commercial, that they touched at Syracuse in their way to Puteoli, as Malta is scarcely more than one day and night's sail from Syracuse:[4] whereas there might be some reasons respecting the voyage, had the ship come from Meleda, which is more than five times that distance,[5] and probably a more uncertain navigation.

After three days' stay at Syracuse, they sailed for the Straits of Messina, and after, as it should seem, one day's stay at Rhegium, the South wind blew, and brought them on the ensuing day to Puteoli.

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1 See Long's Astronomy on the Metonic Cycle, vol. ii. §. 1333.

2 Jablonski Pantheon Ægyptiacum, lib. iii. cap. 1. §. 6.

3 Theological Repository, vol. iv.

4 Malta is eighty-five nautical miles, or ninety-nine and a half English miles, from Syracuse.

5 Meleda is distant from Syracuse 372 nautical miles, or 440 English, in a straight line; and if we consider that the course from Meleda requires a large circuit, and that from Malta very little, it will make the difference of distance more than 400 English miles, or more than five times the distance of Malta.

This must be understood as a voyage of two days' sail, as the distance is near 1900 stadia, or more than the extent of three degrees of latitude, which with a fair wind, as it seems they had, might be performed in two days and a night.

Thucydides,[1] speaking of the usual computation of sailing, says, that a ship will pass from Naples to Sicily in two days and a night. Now Naples is close upon Puteoli, and Rhegium lies on the strait that divides Sicily from Italy. A fair wind, as in the present instance, might accelerate the voyage a little above the usual calculation.

A note of Wetstein's on this passage has shown, that Puteoli was the port at which the corn ships from Egypt (Alexandria[2]) usually touched, and landed their cargoes.

F.

VIS MAGNETICA.

Arcanas rerum causas, quo corpora pacto
Inter se coëant diversa, et fœdera jungant;
His etiam inventis, quæ, quantaque commoda vitæ
Orta, cano:—juvat hæc naturæ vincla sequaci
Inscrutari animo, et cæcam præpandere normam.
Scilicet angustis conclusa in finibus olim
Errabat gens dura virûm, fructusque legebat
Indigenos; nondum socii commercia ponti,
Nondum alias spectârat opes, nec littora nôrat
Altera longinquis pelagi devolvier undis.
Ergo etiam fragilem trepidanti pectore lintrem
Vix dabat oceano, et timide, ducentibus astris,
Vela trahens, tardos radebat navita cursus.

[1] Thucydid. lib. vii. c. 50.

[2] There was a considerable trade between Alexandria and Puteoli for other articles besides corn.

Forte Puteolanum sinum prætervehenti, vectores nautæque de navi Alexandrina, quæ tantum quod adpulerat, candidati, coronatique, et thura libantes, fausta omina et eximias laudes congesserant: per illum se vivere: per illum navigare: libertate atque fortunis per illum frui. Qua re admodum exhilaratus, quadragenos aureos comitibus divisit: jusque jurandum, et cautionem exegit a singulis, non alio datam summam, quam in emtionem Alexandrinarum mercium, absumturos. *Sueton. Cæsar Octavius Augustus.*

At neque perpetuis urgeri protenus umbris
Fas visum est:—tandem nova lux orientis ab oris
Pandere se subito, et tenebras dispergere inertes;
Visaque nimborum media sub nocte fideli
Indicio monstrare polos; cœloque latentem
Obscuro Magnetis apex advertier Arcton.
Hinc tibi Nauta viæ faciles; maris inde reclusum
Imperium; hinc aliis equitans sublimior undis
Dat secura rates externis carbasa ventis,
Et patefacta jacent vasti spatia alta profundi.
Quare age, et hæc animo miracula volvere rerum
Ne pigeat; causasque, aut quo sub fœdere fiant
Naturæ, et cæcas penitus conquirere leges.
Principio, hunc omnem Terraï habitabilis orbem,
Expansosque maris tractus, immania cœli,
Materies sensim tenuis circumambit, et intus
Diditur ignea vis, et fusilis irrigat Æther:
Quæ quoniam ferri per operta foramina sese
Insinuat, venas penetrans Magnetis opacas,
Idcirco huc cæcæ vires tacitumque reverti
Imperium, et nulla connitens lege potestas.
At vero subtilem alii retulere fluorem
Perpetuo manare polis, certisque revolvi
Cursibus: huic similis lapidem pervadit, et acri
Impulsu ferrum inde trahit, compage coercens
Funditus, et liquida cohibet vortigine raptum.
Forsitan[1] haud alia ratione Electrica Virtus
Pollet, et in medicos secreta accingitur usus,
Ipsa sui impatiens, alieni conscia tactus;
Quod simul ac liquidus parteis penetraverit ardor
Corporis appositi, calor irruit intus, et omnem
Pervolat ignifero tremefactam volnere molem.
Contemplator item,[2] cum jam dira æthere in alto
Lugubre sulphureas jaculantur fulgura flammas,
Mortiferamque rotant hyemem, quanto impete ferrum
Sæpe facultates miras, viresque trahendi
Accipiat proprias, furtivamque induat artem.
Præsertim,[3] clara siquando accenderit Arcto
Noctivagas Aurora faces, rubraque coruscum
Luce jubar, rutilumque polo monstraverit arcum,
Tum fixum mutare locum, statione relicta

[1] Connexion betwixt Electricity and Magnetism.
[2] Magnetism communicated by Lightning to Iron.
[3] Needle affected by the Aurora Borealis.

Continuo, inque magis varianti volvier æstu
Magneta aspicies; donec fluor iste recedens
Fervidus antiquum dederit servare tenorem.
Fors et multa quidem tacito moderaminis actu
Circumagitur, magni permanans mœnia mundi
Vis, nostris invisa oculis. Ergo, Improbe, Numen
Esse Dei dubitabis adhuc, cum tanta patescant
Divinæ monumenta manus, demensne putabis
Sponte sua has moles fixos sibi ponere motus?
Nec me animi fallit, quod[1] vis æterna coactos
(Quidquid erit) propria contorquet lege Planetas.
Scilicet hi certo vastum per Inane rotatu
Cœlestes iterare choros, et mutua plecti
Fœdera, dum medio Sol indefessus Olympo
Jussa regit spatia, et subjectos allicit orbes.
Atqui causa latet, neque enim concessa potestas
Abdita naturæ scrutari, obductaque cæca
Nocte ministeria, aut rationem exquirere mundi.
Nec tibi, magne Parens, (quamvis tibi dia reclusit
Flumina, sacratosque indulsit largior haustus,)
Nec tantum Doctrina dedit; neque lumina mentis
Clara tuæ densam poterant dispellere nubem.
Sit satis orta istinc cognoscere commoda, et axis
Virtutem, certosque maris prædicere tractus.
Et jam tempus erat, quando arctos incola fines
Linquere, et audacem pelago committere puppim
Inciperet, majora movens; ciet æmulus ardor
Ignotam tentare plagam, terraque relicta
Tutius, in medias descendere navibus undas.
Quis tamen insanos fluctus, quis rumpere primus
Æquora, vasta situ, vexantibus horrida nimbis
Audeat, aut sævis ponti occursare procellis?
En! Columbus adest! felix tu parvula talem
Terra tulisse virum, et primis fovisse tropæis!
Illi firma fides, totoque in pectore flagrans
Ambitio, irrequieta, agitans; Illi inscia flecti
Virtus, indignæ stimulis accensa repulsæ.
Præterea, occiduæ jam tum telluris imago
Multa inerat, multusque adeo convisere terras
Urget honos facti, et magnæ vis vivida mentis.
Nunc etiam tanti non unquam oblita laboris
Usque novo recolens studio, venerabile nomen

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[1] It has been supposed that Gravity is nothing more than Magnetism acting on a larger scale.

Musa referre juvat, meritamque edicere laudem.
Ut, fida tum fretus acu, et terrestria spernens
Claustra, intentati per Formidanda Profundi
Flexerit impavidum longinqua ad littora cursum.
Ut—Dux sola viæ nigra cum nocte negarat
Indicium, terræ cum jam spes irrita nautis
Despondere animos dederat, pelagique frementis
Horror, et irati manifestæ numinis iræ;—
Ille, Auctor, cœptique tenax, interritus ausis
Perstiterit;—" Tu terrificos, Columbe, timores
Mittere tum potuisti, et tutos tangere portus,
Speratumque aperire viris felicior orbem.
Tu Pater indigeno concussos fulmine montes,
Et juga spectasti rigidis concreta pruinis,
Nimborumque atra sub majestate recondi
Piniferum caput, et ruptis latera horrida saxis.
Tu quoque præcipiti torquentes vortice fluctus
Niagaram, Platamque, et quæ magis omnibus auctam
Volvit Amazon aquam, et vasto se proluit alveo."
Major abhinc rerum facies, et splendidus ordo
Exoritur, simul assiduis freta versa carinis
Fervere, dum claros accendit fama nepotes
Fata sequi paria, et similes deposcere lauros.
Quid tibi Gallorum classem, aut jactantis Iberi
Commemorem? vel quas toties præpandere cursus
Insolitos, longe liquidi super invia regni,
Inclyta fluctifragis Lisboa immiserit oris?
Tu vero ante alias, hinc tu Brittannia ponti
Arbitra subjectas late dominaris in undas,
Invictosque adeo pelagi sortiris alumnos.
Hinc et Ralivium jactas, animamque capacem
Ultoris Draci, innumerasque ex ordine palmas.
Te quoque, te studio sequitur pia musa fideli,
Infelix Ductor! quem sævæ injuria gentis
Ante diem, misera laniatum morte peremit!
Heu! quoties totum patefecit puppibus orbem!
Quot maris ignotos tractus, quot littora visit!
Sæpius Anglıacam conferto in littore pompam
Pennigeri obstupuere duces, sulcataque rostris
Æquora, et insolita tarde se mole moventem
Turritam ignivomo cum fulmine majestatem.
Ille etiam, [1] Angligenis semper metuenda, sub Arcto

[1] Sir Hugh Willoughby and his Crew perished in Arzina, when sent by Queen Elizabeth to discover the North-East Passage.

Cincta gelu informi, et vastis rigida arva pruinis
Cerneret; Ille etiam Australem spatiatus ad axem
Suavia conspiceret Taïtæ rura, virentemque
Arvorum faciem, et pingues sine vomere glebas.
Hæc nobis Magnete latens animata potestas
Attulit, et socio conjunxit fœdere mundum.
Respice devictos celebres, Carthago, triumphos!
Hannonisque humiles ausus; tu Græcia parvum
Respice remigium, et timidos prope littora cursus!
Quæ seros diversa manet fortuna nepotes!
Quippe illo ductore viæ, tandem ultima late
Regna interfuso junguntur dissita fluctu.
Ubere dehinc aliis gremio Peruvia largas
Fundit opes; aliis aurato pondere dives
Mexica, et argenteas aperit Potosia venas.
Nec sola Hesperiæ flaventes integit agros
Aurea luxuries camporum, et lucidus æther,
Purpureisve rubent juga roscida cincta racemis.
Hinc qua, Augusta, tuas Thamesis prælabitur arces
Fervida sollicito circumstrepit ora tumultu.
Quin, tibi thuriferas Oriens expandit arenas,
Ambrosiisque ultro desudat balsama guttis.
Dat proprias tibi Niger opes, dat aromata Ganges
Ditia, te patrio Byzanti e littore portans
Munera, submissis veneratur Turca tiaris.
Inde etiam excultæ fulgent felicius artes,
Quæque prius vires ventis abjecit inanes
Herba, novum membris præstabit pressa vigorem;
Atque iterum, evicto ferali funere, priscos
Læta salus roseo renovabit lumine risus.
Auspice non alio, positis nova regna colonis
Surgere, nascentis prima incunabula famæ
Visa procul, fructusque agri proferre nitentes
Saxa per horrifera, et vastos nigra abjete saltus.
Scilicet haud alio, adveniet volventibus annis
Lætior ille dies, cum tu rediviva tyranni
Servitio, priscas agnosces Africa lauros.
Olim et tempus erit, quando incola Chamskadalæ
Horrentes patriæ nimbos, glacialiaque arva
Vincet, et insuetas mira ditur undique messes;
Ignotumve secans patriis in classibus æquor,
Te duce, fida maris domitrix, majora secutus,
Subjectam extremo spectabit cardine Thulen.
Ipse etiam, innocuæ recolens pia gaudia vitæ,
Lurida sacriferis ululatibus orgia ponet

Barbarus, et turpes calcabit mollior aras.
Tu vero, æternæ quoniam hinc Brittannia famæ
Duxisti auguria, et tantos læto ubere fructus,
Ergo fove proprii victricia Regna Profundi.
Exoriare aliquis, qui Numine fretus amico,
Exploret tractus alios, cultuque ferocem
Molliat, et sociæ præpandat lumina vitæ.
Sic, dum sæcla novas referunt volventia lauros,
Largaque securos in plent commercia portus,
Sic etiam, priscum imperium, antiquosque triumphos
Anglia, rite coles: sceptroque insignis avito,
Jura dabis, liquidoque potens dominaberis orbi.

J. E. RATHBONE. *Coll. Nov. Soc.* 1798.

LETTERS ON THE ANCIENT BRITISH LANGUAGE OF CORNWALL.

No. III.—[*Continued from No. XXXVII. p.* 112.]

LETTER VI.

ENGLISH, FRENCH, &c.

I CLOSED my last letter with a long list of Cornish words, and endeavoured to prove that that language is, in great part, sprung from the same origin as the Latin; and I was the more convinced of it, because the terms which designate common and simple objects, for which the natives must have had names long before the arrival of the Romans, are the most disguised, and that too with such a rude and unclassical corruption, that they leave no doubt of their Celtic antiquity. I have also shown that the second class of words is the next in point of number, consisting of terms which were probably introduced by the Romans; but which, from their pure Latinity, cannot be ascribed to a later period; while very few indeed seem to belong to those ages, when that language had been materially corrupted. From all these circumstances, it follows again, that all the elements of the Cornish must have already existed, when the Romans evacuated Britain, and that the epoch, when Arthur is said to have florished, may be regarded as that in which the Cornish tongue had acquired its highest degree of purity.

The Cornish differs from the languages of mere Roman descent, so that it cannot be supposed that the Latin, with which it abounds, was acquired from the conquerors of Britain. It is too rude and too anomalous in its disguises to admit of such a supposition; while on the contrary it retains deeply imprinted the marks of its Celtic origin, which the Latin has lost during its progress towards improvement. How different is the Latin found in Cornish, from what it is in Italian and Spanish! These latter tongues are in fact nothing but the Latin which was spoken in those countries, which, after having been corrupted, has since been smoothed into a grammatical form. If the Cornish was a Latin descendant, why should it not also have preserved something of a classical appearance, like the other modern languages? but since it has not, and yet so many of its primitives have the same meaning as the like in Latin, it is obvious, that it is not derived from it; but from some origin, which has been common to both,—and this is the Celtic.

As to the Saxon, French, and words of other languages, which occasionally occur in it, many of them were not borrowed till many centuries after, and seem to have increased as the purity of the Cornish tongue decayed; though in some cases it is doubtful, whether those nations did not rather take them from a Celtic dialect, than the latter from them.

It is also possible that some of the Cornish words found in the modern languages, were originally Celtic, and continued in use, notwithstanding the ascendancy of Latin on the Continent; but were never naturalised in that language. The continental provinces necessarily retained something of the tongue of their ancestors, which was nearly allied to, if not the same as, that of Britain. This is therefore another reason, why so many French and English words seem to be related to the Cornish. To begin with Italian, Spanish, and Portuguese. It cannot be imagined that much connexion has ever existed between the Cornish dialect and the languages now spoken in those countries. I have however discovered a few words, which may be referred to each, though I confess that the resemblance may in some cases have been entirely accidental. Some of these also are originally Latin, and have no other claim to our attention, than that, disguised as they now are, they bear a nearer resemblance to words in those three languages, than they do to their common original. They are the following:

Cornish.		Italian.	
Cabydul.	A chapter.	*Capitolo.*	A chapter.
Dyrog.	Before.	*Dritto.*	Straitly.
Foge.	A blowing house for melting tin.	*Foga*	Violence.

Cornish.		Italian.	
Guaya.	To move.	*Viaggiare.*	To travel.
Guilter.	A mastiff.	*Veltro.*	A greyhound.
Korolli.	To dance.	*Carola.*	A dance.
Magon.	A house.	*Magione.*	A house.
Miraz.	To look.	*Mirar.*	To look.
Prest.	Soon, quickly.	*Presto.*	Soon, quickly.
Buttein.	A lewd woman.	*Puttana.*	A lewd woman.
Scarz.	Short.	*Scarso.*	Scarce.
		Spanish.	
Braz.	Cruel.	*Bravo.*	Savage.
Cams.	A surplice.	*Cama, camisa.*	A bed, a shirt.
Guidh.	A vein.	*Veta.*	A metallic vein.
Len.	Full.	*Lleno.*	Full.
Muy.	More.	*Muy.*	Much.
		Portuguese.	
Bar.	A top.	*Bar.*	A Bar, or sand-bank.
Cadair.	A chair.	*Cadeira.*	A chair.
Maur.	Great.	*Mor.*	Greater.
Moz.	A maid.	*Moça.*	A maid.

It is singular that some Cornish words take *a* as a prefix, as in *agris*, I believe; *agowsys*, I say; *asgarn*, a bone, &c.; and that the same thing should also be observable in Portuguese. Thus it is in *afear*, to make ugly; *afontarse*, to dare; *afugentar*, to put to flight; *almofada*, a cushion; *alambre*, amber, &c. It is the Arabic article *al*, which has not only been retained before the derivatives from that language, but also prefixed to words, which have been adopted from the Latin.

When we consider the long duration of the sway of the Saxons and the Normans in Britain, it is natural to inquire, whether any traces of their speech can be discovered in the aboriginal language. On examining the Cornish vocabulary, it is evident that it contains several French and English words; I understand by this, such terms as are now common to them and the Cornish, I will not inquire how many of these may be of a Saxon, Teutonic, or Latin origin, as it is more than probable, that they have been borrowed from these, and not from the Cornish; which, since the formation of the languages of its powerful neighbours, adopted from them several terms for which it had no names. All such words therefore became a constituent part of the Cornish, though of a foreign origin, and were gradually introduced into it in the course of ages, and subsequently to the Saxon and Norman conquests.

It is well known that none of the ancient conquerors of Britain adopted any of its languages, which they were accustomed to consider as dissonant, unpolished and barbarous. The conquered nation must be possessed of an interesting, if not superior literature, as the Greeks were, before it can attract the conquerors to its

study. On the contrary, it was the policy of the Romans to diffuse civilisation and their literature, to the disuse of the languages, customs and prejudices of the natives. And they succeeded in it so completely, that though their empire has been extinguished nearly fourteen centuries in the West, yet their laws still govern, and corruptions of Latin still form the basis of several of the modern languages of the Continent. During the Roman sovereignty, the British tongues became confined within more narrow limits; and it was during that period, that those Latin words were incorporated with the Cornish, and which I have given in my second list. It was thus that the Roman power had a tendency to corrupt the aboriginal speech of the conquered countries.

The Saxons also had as little inclination to cultivate the native dialects, as the Romans. A mutual animosity long subsisted between them and the Britons; and when afterwards the former had yielded to civilisation, and the mild genius of Christianity, and the horrors of war had ceased, they had already a language of their own; or else their learned men preferred to cultivate theology in Latin, to the investigation of the dialect and the fables of a rude and illiterate people. It was thus that little or no Cornish was borrowed by the Saxons.

The same cause also operated with the Normans. They endeavoured to effect a total subversion of all English establishments: having seized on the government, and usurped a great part of the property of the kingdom, they introduced their own institutions, and by the encouragement given to the French language, it seemed as if they wished to forbid the vanquished to think and express in the words of their ancestors, that though they were then subjugated, yet that like them they had once been free. In such conquerors as these, it was not to be expected that the extent of the Cornish should be increased.

But the Cornish people, insulated on a narrow peninsula, were necessarily obliged to mix with their conquerors; and as it is not to be supposed that they would feel any particular anxiety for the preservation of their language, they adopted from convenience and choice, some of those words, which I have selected from the vocabulary.

Some of the following are Saxon derivatives, as *Angus*, anguish; *Grontys*, a grant; *Gurch*, a wreck; and *yet*, a gate; others are remotely Latin, but too much disguised to be admitted as immediate derivatives, such as, *Chastys*, to chastize; *Falsney*, falsehood; *Spong*, a spunge; *Tshappal*, a chapel; *Tshofar*, a chafingdish, &c. A few real Cornish words have also become English, as *Aval*, an apple; *Aban*, above; and *Lode*, a metallic vein. On the other hand some seem to have been very lately adopted from

the English, and when the Cornish tongue was already verging to its extinction. Such are the terms *Pokkys miniz*, the small-pox; and *Tybacco*, tobacco.

There are much fewer French than English words in Cornish; a striking circumstance, as it confirms what historians have recorded concerning the failure of the Normans in substituting their language for that of Britain. These may also be divided into classes, like those which are of English derivation. Thus we have first, *Dawns*, une danse; *Clof*, clopiner; *Parleth*, un parloir; and secondly, *Dilvar*, deliver; *Feur*, une foire; *Fya*, fuir: *Jugye*, juger; *Parhemmin*, parchemin; and lastly we have, *Gravior*, un graveur; and *Panez*, un panais.

For the sake of perspicuity, I add lists of most of the English and French words which have occurred to me in Cornish; observing, however, that in my examination of the latter with so many languages, many primitives through their disguise may have escaped me, whilst I have purposely omitted a few, whose derivation appeared doubtful, or too remote to establish any thing like a common origin. D.

P. S. The following words, which are now used in the English language, are also found in Cornish.

Angus.	*Anguish.*	Grontye.	*To grant.*
Aval.[1]	*An apple.*	Guayn.	*Gain.*
Banniel.	*A banner.*	Gurek.	*A wreck.*
Bargidnya.	*To bargain.*	Hali.	*Holy.*
Barliz.	*Barley.*	Hueg.	*Sweet.*
Befer.	*A beaver.*	Hull.	*An owl.*
Benans.	*Penance.*	Karatsh.	*A cabbage.*
Benk	*A bench.*	Kandarn.	*A caldron.*
Brauan.	*Brawn.*	Kerdy.	*Cords.*
Broche.	*A buckle.*	Klut.	*A clout.*
Byddin.	*A band.*	Kober.	*Copper.*
Chasty.	*To chastise.*	Kopher.	*A coffer.*
Chein.	*The chine.*	Kuillan.	*A quill.*
Distryppas.	*To strip.*	Launter.	*A lantern.*
Dispresyas.	*To dispraise.*	Mowys.	*Mouths.*
Dzerken.	*A jerkin.*	Parc.	*A field.*
Emmet.	*An emmet.*	Planhan.	*A plank.*
Emperur.	*An emperor.*	Pea.	*To pay.*
Falsney.	*Falsehood.*	Plymon.	*A plum.*
Faut.	*A fault.*	Pokkys miniz.	*The small-pox.*
Gene.	*A chin.*	Pour.	*Power.*
Glane.	*Clean.*	Pyteth.	*Pity.*
Goaz.	*A goose.*	Rakkan.	*A rake.*
Govaytis.	*Covetousness.*	Redic.	*A radish.*
Ghambla.	*To climb.*	Redyn.	*To read.*
		Rostia.	*To roast.*

[1] The *p* and *v* are convertible, as ὑπερ, *super*, *over*, and in Italian *sovra* and *sopra*. [*Aval* is also German. Ed.]

Rud.	*Red.*	Stoc.	*The stock of a tree.*
Scorgyas.	*To scourge.*	Strevy.	*To strive.*
Sira.	*A sire.*	Tach.	*A tack* (a nail).
Sparria.	*To spare.*	Teed.	*A tide.*
Skarkeas.	*A shark.*	Throppys.	*Dropped.*
Skent.	*Scanty.*	Tretury.	*Treachery.*
Skenys.	*Sinews.*	Trud.	*A trout.*
Sleppia.	*To slip.*	Tshappal.	*A chapel.*
Specyal.	*Special.*	Tshimbla.	*A chimney.*
Speitia.	*To spite.*	Tshofar.	*A chafing-dish.*
Spekhiar.	*To speckle.*	Turnupan.	*A turnip.*
Spendys.	*To spend.*	Tybacco	*Tobacco.*
Spong.	*A spunge.*	Wan.	*Wan (weak).*
Spykes.	*Spikes* (nails).	Yet.	*A gate.*

The following are the French words which are also found in Cornish.

Berges.	*Un bourgeois.*	A citizen.
Cowz.	*Causer.*	To speak.
Cloch.	*Une cloche.*	A bell.
Dawns.	*Une danse.*	A dance.
Denater	*Dénaturé.*	Unnatural.
Dreyson.	*Trahison.*	Treason.
Encois.	*Encens.*	Incense.
Feur.	*Une foire.*	A fair.
Flair.	*Flairer.*	To smell.
Fol.	*Fol.*	Foolish (mad).
Fyas.	*Fuir.*	To fly.
Gajah.	*Un gazon.*	A dairy (turf).
Gangye.	*Changer.*	To change.
Gannel.	*Un canal.*	A channel.
Gheon.	*Un géant.*	A giant.
Gravior.	*Un graveur.*	An engraver.
Gueret.	*Un guéret.*	A furrow.
Juntis.	*Les jointes.*	The joints.
Jugye.	*Juger.*	To judge.
Kloppeck.	*Clopiner.*	To halt.
Panez.	*Un panais.*	A parsnip.
Parhemmin.	*Du parchemin.*	Parchment.
Paun.	*Un paon.*	A peacock.
Pouis.	*Un poids.*	A weight.
Sols.	*Un sol.*	A penny.
Sowmens.	*Des saumons.*	Salmons.
Stanc.	*Un étang.*	A pool.
Suif.	*Du suif.*	Tallow.

ON THE PORTLAND VASE.

HAVING been lately engaged in a literary contest on the Portland Vase, which, I may be allowed to say, occasioned a deep sensation, because the circumstance remains recorded in contemporary publications, it is neither for the sake of needlessly renewing the contest, nor of gathering up the *opima spolia* of victory which remain to me as

master of the field, that I am now on the point of troubling you; but with a view of collecting into one focus the scattered facts and antiquarian combinations which were diffused over the surface of a two months' discussion.

In order to render the present letter a summary of the leading ideas then elicited, I shall be as brief as possible: omitting to give a history of the Vase, because that has been done by Darwin; and avoiding a detail of its beauties, because it is open to general inspection at the British Museum. My chief stress will lie on such novel points of illustration as have escaped the research of Darwin and succeeding antiquarians.

My leading position is; that the secret mysteries of the great Goddess [by whom I understand all those deities resolvable into the Isis of Egypt, whether called Cybele, Vesta, Ashtarte, Bhavani, Ceres, Magna or Bona Dea, or any other appellation conferred on the agency of nature] were depicted on the funereal vases of Greece, Rome, and Etruria, to which latter country they were carried by Demaratus the potter of Corinth. In Egypt the same custom prevailed, with this distinction, that the portraiture was traced on the mummy chest, which like the European urn enshrined the relics of the departed.

Now, the Portland urn is on all hands conceded to be one of these funereal vases. Standing, therefore, on the threshold of the subject, the presumable inference is, that the figures represented on it compose some scène in the mysterious dramas. From presumption let us descend to proof.

The confirmatory evidence on this point is stronger with regard to the Portland Vase than any other. It lies in the nutshell of this fact: that most of the figures employed, are well authenticated and undeniable symbols appertaining to the mysteries; handed down to us by such a mass of harmonising testimony as it would be folly to break through, and bad faith to evade. I speak of what is familiar to the scholar and antiquarian, the concurring evidence of Christian and Pagan authori .

These symbols I shall briefly recapitulate.

1st. The masks. These were certainly used in the mysteries, and thence descended to the Greek Drama; which as evidently sprung from religious mysteries as the modern. Milton's Paradise Lost was originally intended for a MYSTERY. The allegorical MASQUES of poetry have the same origin: and the Romish Church, pursuing its

usual policy, seems to have adopted both the name and scope of the Pagan Mysterious Drama.

Mystery, in fine, traced to its source, means a thing masked or concealed: being derived from *mistur*, a hidden thing.

2nd. The erect and reverted torch in the opposite compartments. These, as is proved by authentic testimony as well as monuments extant, were undoubted appendages of the Mythraic, Isiac, and Eleusinian rites. Vesta, Cybele, Ceres, Isis, Hecate, all images of nature, are designated by the torch they carry. The vibration of torches in their rites is equally notorious. But in reality the upright and reverted torch are extant to this day among the symbols of a Mythratic car. [See the Plates of Hyde.] In this instance they evidently imply Sunset and Death as opposed to Sunrise and Birth, and poetry has adopted the metaphor. A second presumable inference from these facts is, that in the first compartment of the vase, life extinguished was shadowed, and in the second, life restored.

3rd. The unearthly trees.

4th. The unquestioned figure of a Priest of Cybele, in the costume of his order; having the Phrygian cap and feminine dress of Atys as exhibited on extant busts; and indicating by his gesture "Mystery" as plainly as if it were alphabetically written. The gesture itself, moreover, is an admitted portion of the mystic rites.

5th. The torch-bearer or Daduchus, another authentic actor in the mysterious drama. He represented the first-begotten and demiurgic love, who created the universe, producing light from darkness, to whom Aristophanes sublimely and beautifully refers.

6th. The scattered ruins; the fallen capital and upright shaft. The mysteries of masonry derived from magianism retain these symbols still. The ancient deities were pillars. A Mythratic Sculpture represents divine love winged and seated on a rainbow between two columns.

7th. The passage through a gate, another well-authenticated rite.

8th. A figure leaving at the gate his mortal garment; a change metaphorically acted in the rites of Eleusis.

9th. The hooded Serpent; a universal symbol of regenerated life; esteemed so by the Hindoos to this day, and employed, as sculpture and authority attest, in the mysteries of Mithra, Seeva, and Hecate. It is another corroborative proof of the meaning of the compartment where it appears, and harmonises with the *upright* torch, while it forms a sculptural ANTITHESIS to the *inverted*.

The inference from this compact and concentrating proof appears to me irresistible; viz. that the FUNEREAL mysteries (for so they were) were depicted on this FUNEREAL Vase. And I am inclined to think that even were these symbols incoherently scattered over the Urn's surface, few antiquarians would disagree with me in considering them decisive of the question.

But their juxtaposition adds the loveliness of harmony to the dry detail of evidence, while it accumulates proof of itself sufficiently strong on proof already complete.

According to my view this juxtaposition not only corroborates the above positions, but embraces three points: The Deity to whom the mysteries were devoted, the mother temple whence they were derived, and the scope and moral of the religious *masque*.

And here it will be necessary, as a preliminary step to this inquiry, succinctly to state, that the first mysterious dramas bore a funereal character; and that they consisted of choral lamentations for the dead. In a more advanced stage, they pourtrayed in pantomime (as far as unassisted theology could reach) the immortality from which man fell, the cause, his miserable passage through fleshly cares, his escape through the gate of death, and restoration to primitive felicity. To bring together all the proof of this short summary would overwhelm me beneath the load of my arms. That which should shield, though gorgeous and glittering in appearance, would crush me by its weight, like Tarpeia beneath the Sabine shields. Let it suffice, that the substance of this beautiful creed has come down to us in the substance of ancient stories, beautifully, but variously and capriciously told. It was Persephoneh, the lost fruit, which human nature sought in vain and found in death. It was the secret of primitive perfection which Theseus and Pirithous strove to ravish from the initiatory rites, but perished in the attempt. It was the loss of light which Isis wept over Horus, it was the decree of Death which Venus wept over Adonis. It was the promise of his revival which shook with triumph the valley of Egypt, and echoed in gratulation from the hills of Libanus. Sometimes it was the initiate Orpheus searching his lost love, stung by a serpent in the realms of night. Sometimes it was Psyche the fallen soul, deserted by heavenly love, descending into Hell, and opening the repository of evil. Lastly, it was the self-immolated Hercules, the "magnum Jovis incrementum" dragging up Hell in triumph, trampling on the dragon's head, and grasping the immort fruit.

I envy not the obtuseness of that intellect which resolves not to find in these traditions, familiar to every school-boy, the express image

of a universal Pagan hope, encumbered indeed by hieroglyphical metaphor, but traceable to the earliest family of men. But my province now is to apply the creed they conceal to the Vase, and analyse the mutual bearings of the sculptured *Dramatis Personæ*.

1st. First, then, do we wish to know to what deity the mystic drama was devoted? We learn, as plainly as if it were written from the Eunuch priest at the bottom, To the Great Goddess, who in Byblus was called Cybele, but in Egypt, Isis. The gesture of the priest, like the grip of masonry, implies "brotherhood" to the initiate, but "silence" towards the profane. It is the law of Pythagoras reduced to picture. "Speak not of the mysteries without light."

2nd. Do we enquire, where was the mother temple of these depicted rites? The masks, the "round tires above them like the Moon," and the reeds surmounting all, reply as strongly as pictorial language can explain. Byblus, the reed, where Isis, the moon, conveyed them, and whence the corrupted name of Cybele is derived.

3rd. Do we seek to know what was the scope of the peculiar drama which the Urn embraced? We have the oracular answer shaken from the fig-tree above the figure's head. The funereal rites of that most ancient deity who was wept as entombed, and rejoiced over as revived—Adonis, Thammuz, Osiris, Bacchus *Inferus*. With reference to Cybele, Atys *Nyctilicus*, the inferior or midnight sun. The fig-tree was at once an emblem of man's sensual fall, on which we know her rites were founded, and death. Than is the Greek primitive of death, and Than in Hebrew and Coptic signifies a fig-tree.

I come now to analyse the figures of the first compartment.

It has been remarked by writers otherwise disposed to question scriptural authority, that there is strong affinity between the side figures and those assigned to Adam and Eve. There is no occasion to beg this concession as a boon. The Egyptians certainly represented the first pair, sometimes united back to back, as Plato and the Rabbins have done, and sometimes separate, reputing their figures talismanic. But all nations have preserved a memento of their first parents, whether they be Protogonus and Aon, or the Porus and Penia of Plato, or the Puonea and his wife of the Chinese or of the Brahmins. All that I require is, that they were emblems of the human race. The ruins prove that human nature in a ruined state was implied and that the dying central figure which they are contemplating, meant human nature, become the spoil of death is inferred; 1st, from its *dying* torch; 2ndly, its dying posture; 3dly, the fig-tree above; and 4thly, from analogy: the hooded serpent in the second compartment being to all appearance purposely contrasted.

Do we seek to arrive at farther information by means of the same interrogatory process? The upright staff which the extreme female holds is explained by the Platonists and other hieroglyphical expounders, to imply life, which is synonymous with Vesta or Cybele, Psyche and Eve. The same cabbalistical process applied to the column by the side of the male, would produce the radical sar (a column) entering both, into the name Osiris and Serapis, which latter was represented by a column having a human head for its capital. Neither is it unworthy of remark that the name Atlas is derivable from Atel, column; and Atlas, as is well known, was Lord of the Hesperian Garden, and King of the Antediluvian island, which bore his name.

We come now to the second compartment, in which the figures are beautifully balanced against and contrasted with those of the first. This contains the final act of the drama, and the subject is renewed existence.

That this is implied is evident from the serpent in the act of *renewing* his skin, which is grasped by the central female figure; and opposed to the dying torch before described. Now in the mysteries, as a pledge of that future life to which they offered restoration, a serpent was placed in the bosom of the initiate.

It is so on the Vase!

But the gate of death was to be passed before the promised consummation. And the aspirant passed beneath a gate in the Mythratic, Chaldee, Eleusinian, and even the Druidic rites.

The passage is represented on the Vase!

In this passage the garments of the flesh were to be quitted, however reluctantly. The initiate at Eleusis put off the robes he had till then worn; the elect of Mythra did the same.

It is so depicted on the Vase!

Among the favorite tenets of the Platonists, was one which they derived from the Mysteries, and shared with the Rabbins as well as our Milton, that soul is of no sex: or rather, that before its fall it was male: that subsequent to that event sexes were produced, the hateful *dyad* of the Pythagoreans. This was the real source of ancient, perhaps of modern superstitious celibacy.

The Spirit is represented male upon the Vase!

In the Mysteries, the way of the initiate representing a descending ghost was tottering and uncertain. An unearthly tree bearing *golden leaves* stood in the way of his descent. He was led along by the torch bearer, amid the hissing of snakes, reunited to his "first love," implying primitive perfection, and introduced at length to the "beati-

fic vision," to the presence of the king of the Mysteries, and the ruler of the happy fields. This character is the Anchises of Virgil, the Rhadamanthus of Homer, the benevolent Dæmon Cneph of the Egyptians, and the Demiurgus of Eleusis.

On the Vase he stands guarding the way between two trees: the first perhaps a box sacred to Cybele, or a myrtle worn by the elect at Eleusis, and both emblems of immortality; the 2nd, perhaps, a fig or a vine: both emblems of man's *shame* and *fall:* and the vine being still considered as the fatal tree of knowledge, in the East. His attitude is that of a judge, having power to admit or exclude.

In all probability he represented the "Midnight Sun" of the Mysteries, which was the final object of those ancient rites: whether he be called Jupiter, or Helios, or Osiris *Inferus*, Bacchus, or Adonis, or Atys *Nyctilicus*, whether he be Muth, or Pluto, or Serapis. The character was the same, though different nations pronounced his name with a different modulation.

Those, however, who require some application of dramatis personæ more specific, are at liberty to consider the figure as Uranus, the father of Cybele Uranus, to whom indeed the title of Demiurge, King, and Beatific Vision, accurately applies.

And, indeed, the inference is obvious, that as the vase and the mystic shows represented on it are evidently connected with the worship of this Goddess, the mythological story of Cybele most probably formed the groundwork of the drama.

As this story perfectly harmonises with the premises I have laid down, I am enabled, by compressing it, to offer a point of union between myself and the most rigid lover of simplicity, leaving the application to the reader.

Cybele, says the fable, was the daughter of an ancient King and Queen of PHRYGIA; some say of Uranus and Rhea. She fell in love with a beautiful Phrygian named Atys, whom her parents disliked, and finding her resolute, caused to be slain, and his body thrown to wild beasts. Cybele searched the body, collected the parts, wept over them, went mad, and died. But a plague ravaging the country, it was commanded by the oracle that Atys should be buried with great pomp, and Cybele worshipped as a deity. Other versions say that he first deified her and became her priest. However that be, the priests extravagantly lamented, for a stated time, over his effigy, at the end of which light was brought in, and they declared with outcries of joy that "the dead was revived." C.—

A SECOND REPLY

to the Further Remarks in the Quarterly Review, No. XXXVIII. *on the New Translation of the Bible.*

It was not my intention to lose any more time in polemical controversy; but at the request of several of my learned friends, I have been induced to make the following remarks in reply to a second article in the Quarterly Review, on my Translation of the Bible from the original Hebrew.

The remarks made on my Translation of the Book of Genesis, by the Quarterly Reviewer, are allowed by many of the readers of that work to be malicious and unjust; and, by real critics, to be written in the most consummate ignorance of the original.

He begins his Review of my *Reply* by saying, "When WE lately undertook to examine Mr. Bellamy's New Translation of the Bible, WE found not only that proofs of his utter incompetence to the task crowded upon US at every step, but that his bold pretensions of making new discoveries, as to the meaning of the plainest passages of the Bible, tended to shake the confidence of the public in the certainty of received scriptural interpretations. In consequence, WE felt OURSELVES called upon to explain, without disguise, the grounds of the opinion which WE were led to form respecting this writer and his work." This critic has here explained, more fully certainly than he intended, "the grounds" of his virulent abuse of my undertaking: it "tended to shake the confidence of the public in the certainty of received scriptural interpretations!" But if these *received interpretations* rest upon false translations, should the version remain without improvement? Should not the Scriptures be truly translated, that both the teachers and the hearers may have an opportunity of ascertaining whether their confidence in the certainty of any of these received interpretations be founded on truth? Can any suffer loss by a vindication of the truth and purity of the Divine record? Yes, some men may, and some men will; and "in consequence they feel THEMSELVES called upon" to defend the "interpretations" which it would be

for *their interest*, as *they* imagine, should never be called in question. But is this Reviewer, with all his dignified WE's, US's, OUR's, and OURSELVES', one of these interested persons?—He has not denied it.

"WE felt OURSELVES called upon to explain, without disguise, the grounds of the opinion which WE WERE led to form respecting this writer (Bellamy) and his work. At the same time, WE had no wish unnecessarily to wound his feelings, and WERE therefore desirous of abstaining from the exposure of his blunders" (how tender!) "to a greater extent than appeared to be required by a just regard to truth and to OUR public duty." How amiable and conscientious are the feelings of this critic! how admirable his composition! I stop not to ask whether he mean the same thing by "this writer," and by "his work," coupled together in the same clause. If he separate the two, I ask, what had he to do with "this writer?" "His work" surely was all that he could bring to the bar of his self-constituted tribunal. I was willing, it is true, to meet him face to face, that I might benefit a little by his deep knowledge in "the peculiarities of idiom, and the niceties of construction" of the Hebrew; but with all his wishes "to abstain from the exposure of his (Bellamy's) blunders," and with all his professed "regard to truth," Bellamy, it appears, may blunder on for him, let what will become of "truth;" for he has not complied, and, for certain reasons, will not, I fear, comply with my request.

He proceeds: "Whatever may have been the effect of these strictures on OUR readers, (and WE are much mistaken if this be at all doubtful,) their influence on the author has not been that which WE intended." Indeed! is not this very strange, considering the cool, temperate, disinterested, and friendly manner in which his strictures were offered? If I may judge of the effect of his strictures on his readers by the result to myself, he is much mistaken. It is true that some individuals did, in compliance with his very liberal and generous advice, withdraw their names: it is equally true that some of these, on reading my Reply, sent notice to have their names again put on my list, accompanied with remarks on the conduct of the Quarterly Reviewer, which he would not like to hear. And, however distressing it may be to the feelings of this defender of *received* erroneous *interpretations*, it is equally true, and to the honor of the British character be it known, that his attempt to injure, has, on the contrary, produced me many friends. Were I insensible to the distinguished support which has been afforded to shield me from the effects of this Reviewer's malignity, I should be the most unfeeling and most ungrateful of mortals. It would be highly indeco-

rous in me to state the particulars in this place; but the act will live among the deeds of the truly great, when the strictures of the "Advocate" for received errors shall have ceased to have an existence. The Reviewer, with all his assumed self-complacency, had some knowledge of this fact before his Review of my Reply was written.

But of this enough for the present. I now proceed to show that this "incompetent" Reviewer has again attempted to impose upon his readers.

In page 450, he charges me with an error in translating the preposition מן *min,* in the sense of *for:* he says—"To his rendering the preposition מן *min,* in the sense of *for* (the man,) meaning, 'for the use, the help of man,' we answered, p. 266, that he had no authority whatever for giving such a sense. *On this he is totally silent.*" If I omitted saying any thing on so unimportant a subject, it was not because I had not the opportunity of silencing this unguarded writer. However, as he exposes his want of information a second time, I will show him that the preposition מן *min,* has the sense of *for,* or *because of.* See Dan. v. 19, ומן *and* FOR *the majesty*—Zach. viii. 10, *because of.* What now are we to say concerning the Hebrew learning of the Reviewer?

This writer still pretends to believe that Eve was made of one of the ribs of Adam, and thus he involves himself in a labyrinth of uncertainties, which the enemies of Revelation never fail to bring forward to invalidate the sacred testimony. I refer the reader to p. 19. of my first Answer, where I have given the questions of the systematic enemies of the Christian Religion. "Were it possible (French deists and infidels have said) that he had taken out the rib without any pain to Adam, what do we gain by this? or what virtue could have been given to the simple bone, by being first made a part in the body of the man? or was man made with an extra rib? Did not God know that in such case he should have a part of his work to unmake? Could not infinite Wisdom have made the woman of the same materials as he made the man?"

I have said, that the word צלע *tseelang,* rendered in the common version to mean a *rib,* is only so translated in *this passage in all the Scriptures;* to which the critic says, "it may be true; but then it should be remembered that all Hebraists, ancient and modern, agree that here it does signify a rib." To this I have said, it is not true that all the ancient Hebraists and translators agree that the word צלע *tseelang,* signifies a *rib.* Origen, Philo, Eusebius, Austin, &c. say, that these things are to be understood allegorically. I have said nothing concerning the translations of these fathers; it is sufficient for the end of truth to show, that their belief of this subject, stands opposed to the general belief at

the present day. And therefore whoever translates this word agreably to its radical meaning, as it is always translated even in the common version, in every place where it occurs: which, according to these authorities, was the sense in which the ancient Hebrews understood it, must translate it right. In conclusion, I again say, if all the Hebraists, ancient and modern, were of one opinion, that God made Eve out of one of the ribs of Adam, and had not a single scripture to support such an opinion; with one proof that this word had a different meaning, and never meant a rib, I would rather be alone with that scriptural proof, than swim down the stream of popular opinion without it.

But this Reviewer charges me, p. 449, with having erred in introducing the pronoun relative "*whose*," into this text: and observes, "To all this, the whole of what we find in reply is a simple observation, viz. The translators have frequently rendered the ו *vau*, by the pronouns relative, *who, which, whose, whom*." The critic continues, "We will not affirm positively that they have not done so, because we cannot be certain of the fact without a laborious search through every page of the Old Testament."

But as this pretender finds fault with my translation of the ו *vau*, by the pronoun relative, it was certainly his duty, however laborious the search might have been, even "through every page of the Old Testament," to show that it is never translated by the pronouns relative. For the satisfaction of the reader, I will save the Reviewer the trouble of this "laborious search." See Judges iii. 31, ויך WHICH *slew;* Prov. xi. 22, וסרת WHICH *is without* discretion; Jer. xxxvi. 32, ויכתב WHO *wrote;* 1 Kings ii. 5, ויהרגם WHOM *he slew;* Gen. xviii. 13, וקנתי WHICH *am old.* Now, Reader, what must you think of this critic, who will not affirm positively that the translators have not frequently rendered the ו *vau* by the pronoun relative.' But he complains thus: "The whole of what we find in reply is a simple observation" that the translators have so rendered it. "Simple observation!" What else would he have, about a simple fact, so notorious, that every tyro in Hebrew knows it, and which he might have known without any "laborious search," had he only known how to inspect a Hebrew Lexicon? Here I must fix the Reviewer on the horns of a dilemma. (p. 451.) Either he knows how to ascertain, without "a laborious search through every page of the Old Testament," whether my "simple observation" was correct, or he does not. If he do not, he has no right to give an opinion on any point of Hebrew criticism. If he do, he stands convicted of unfairness. "Optet sibi."

The Reviewer proceeds: "But this we scruple not to affirm most distinctly, that if they have done so in any particular instance, no authority is thereby afforded for thus rendering the word when-

ever it occurs." If he were always to reason from such evident propositions, he would be unanswerable. But I have not rendered the word thus "wherever it occurs," for in such case every ו *vau*, would be rendered by a pronoun relative, which in numberless instances would produce absurdity.

"The Hebrew copulative ו vau, corresponds to the Latin copulative *et*" continues this Reviewer; "but who in his senses would therefore contend that *et* signifies *who, which, whose*, and may be rendered by the pronoun relative wherever the translator pleases?" "The Hebrew ו *vau*, corresponds to above thirty conjunctions both in the Latin and in the English language: as *alias, antequam, apud, atque, aut, certe, contra, cum, etiam, ideo, inquam, nempe*, &c. &c.: and *yea, even, for, but, then, when, likewise, moreover, therefore, yet, with, that, if, so, or, also*, &c. &c. But the rule by which the ו *vau* is so translated, is not known to this writer.

The reader will see by turning to my translation of Gen. ii. 25, that Adam and Eve were not left in Eden *naked*, and that I have translated the word ערומים *gnaaroumim*, by *prudent,—they were prudent*. The Reviewer contends that they were in a state of nudity, and says, "We observed, in opposition to his positive denial, that ערום ever signifies *naked*, that instances occur in which the substitution of the word *prudent* would make complete nonsense." In answer to this I have also shown that instances occur in which the substitution of the word *naked* would make "complete nonsense." "But Mr. Bellamy," says the Reviewer, "contends, that when this word is written with ן, or, in its absence, with the vowel *holem*, pronounced *gnaarom*, it uniformly signifies *naked;* but when the root of this word is applied by the sacred writers to mean *prudent, subtil, crafty*, it is not written with the holem, or the *o*, but with the shurik, or long *u*, pronounced *gnaaruum*." Truly I do so contend, and because I have far better proof to sanction it than all the proof this gentleman brings with Simonis, Calasio, Buxtorf, &c. My proof I shall bring, not from the opinions of men, but from Scripture, where the same word can have no other meaning: nor is there a single passage in all the Scriptures where this word, so written, ever signifies *nudity*.

The critic introduces this passage to show that I have erred in translating ערומים *gnaaroumim*, to mean *prudent;* and all the proof that he brings to show how grossly I have erred, is by citing Job xxii. 6, where this word is rendered *naked*.

He very liberally applies the word 'incompetence,' to the translator. But it was the duty of a critic so well acquainted with "the peculiarities of idiom and niceties of construction" in Hebrew, as this Reviewer, to have shown my incompetence by unexceptionable proof; but in this, and in all the passages which he has mentioned, he

has utterly failed. It will however be my business to add another proof from the passage he has quoted, of his incompetence *to form a true judgment of my translation, that when he takes the received version, he is not capable of making sense of any incongruous passage; and that his pretended understanding of the Hebrew rests entirely on the English version.*"

It may be convenient for this critic to seize upon a mistranslation to shield his ignorance; but it cannot be creditable to his understanding to quote one that exhibits "nonsense." I must, in order to refute such groundless assertions as he has brought before the public, refer to the Hebrew only. This will show that the word ערומים *gnaaroumim*, which I have translated *prudent*, in Gen. ii. 25, but to which he objects, always has the signification I have given it. What would be the opinion of the reader if I were thus to translate Job v. 12, where this word both consonants and vowels occurs?—*He disappointeth the devices of the* NAKED—And ch. xv. 5, *And thou choosest the tongue of the* NAKED.

But lest he should again presume to tell those who may not understand Hebrew, that in those two passages, though the ו *vau* is written with the *shurik*, or long *u*, yet the מ *mem* has no dagesh; which is not the case in the word under consideration, Job xxii. 6. The Hebrew scholar will pardon me if I digress a little to inform this writer, that the *dagesh* only varies the *sound*, but never alters the *sense* of the word, and therefore cannot change the meaning of the word ערומים *gnaaroumim* from *prudent* to *naked*. The letter which has a dagesh is only considered as written twice, that is, *gnaaroummim*, instead of *gnaaroumim:* Thus פקד *pakad, he visited*, with dagesh in the Pihel conjugation, reads פקד *pikkeed, he visited often*—ממים *mimmayim, out of the waters*—instead of מן מים *min mayim, out of the waters*. So that the reader will see that the *dagesh* never alters the sense of a *noun* or a *verb*. It is necessary neither for sense or grammar, but merely for pronunciation.

I now proceed to examine the passage which the Reviewer has adduced to prove how grossly I have erred in translating the word ערומים *gnaaroumim, prudent*, instead of *naked:* which is in Job xxii. 6, *And stripped the naked of their clothing*. This is perhaps one of the passages which he deems "elegant, simple, and dignified." It is "simple" enough surely; and such simple passages, abounding in the common version, have in all ages excited the wonder of intelligent men. "*Stripped the naked of their clothing!*" In the name of common sense, if they were *naked*, how could they

be *stripped?* Such improper expressions have been often noticed by accurate writers:

A painted vest Prince Vortiger had on,
Which from a naked Pict his grandsire won.
Martinus Scriblerus.

The persons who are here signified by the word ערומים *gnaaroumim*, rendered in the common version *naked*, were those who in the preceding clause are called אחיך *acheka, thy brother.* The accusation brought against Job is, that he was an oppressor of the *upright*, the *prudent: Thou hast not given water to the weary to drink, and thou hast with-holden bread from the hungry. Thou hast sent widows away empty, and the arms of the fatherless have been broken. Thou hast taken a pledge of thy brother for naught* —that is, from men better than himself, from the *prudent* men, his brethren. And therefore the persons signified by the word ערומים *gnaaroumim*, were understood to be *prudent* though poor. The clause truly reads, without any absurdity, thus: *And stripped the prudent of their clothing.* But this critic turns to his English Bible for his Hebrew erudition. Hence it is evident, that by quoting the mis-translation, he has altogether mistaken the obvious meaning of the sacred writer, who throughout the narrative, shows that Eliphaz was accusing Job of having oppressed the *prudent* among the people.

This critic says, "We remarked (p. 275.) that by rendering the words אשר זרעו בו *with its seed in it,* at v. 11, 12, he entirely omits the pronoun relative אשר *esher.* The Hebrew אשר *esher* has no more the sense of 'with,' than the Latin *qui.*" This gentleman means, according to the common translation. But according to the history, and to the obvious fact, consequently according to the true meaning of the word, אשר *esher*, embraces the meaning of *with.* The subject here mentioned is the *fruit;* now the question is, does not the fruit come forth *with its seed in it?* if so, then the word אשר *esher*, embraces the meaning of *with.* This is going to the *root* in nature, which is the root of the Hebrew language.

Now let us hear the translation which this critic lays before his readers—He translates the clause thus: "*which its seed in it;* a well known Hebrew phrase for, *whose seed in it.*" But the 'phrase' which he has given, is not the 'Hebrew phrase' of אשר זרעו בו *esher zarno bo:* there is no neuter pronoun in the language, and therefore if he mean to give the '*Hebrew phrase,*' he should have translated it thus; *with his seed in him:* there, then, is no necessity for the introduction, which he has proposed, of the verb substantive.

On Gen. vi. 6. I have shown that God did not *repent that he had made man on the earth,* and that he did not *grieve himself at his heart.* But on the contrary, that *he was* SATISFIED *that he*

had made man on the earth, although he (the man) idolized himself at his heart. And in confirmation of this, I have shown that the verb ויּנחם *vayinaachim*, does not mean to repent in any part of Scripture, but to be *satisfied, consoled, comforted.* I have shown that SATISFACTION is not a passion, that it signifies a state which admits of no ADDITION, of no DIMINUTION; that it is a state of PERFECT TRANQUILLITY, and ETERNAL PEACE; and, therefore, is, with the utmost propriety and truth, applied to God by the sacred writer; thus illustrating that luminous article of the church of England, which declares God to be without PASSIONS. I have also shown that *repentance* and grief are *passions*, and therefore that they cannot be applied to God, and that the Reviewer, though he may pretend to talk loudly in praise of the doctrines of the Church of England, by applying the passions of *repentance* and *grief* to God, evidently contradicts the first article of the Church, which declares most truly that GOD is WITHOUT PASSIONS. What is his answer to this charge? It is not his intention ever to acknowledge that he has committed an error; *he passes over this charge unnoticed.* With the same dispatch he dismisses the following subject; for after noticing my assertion, that נחם *naachem*, never means repentance in the Scripture, and that where the translators have thus rendered it they have grossly erred; (for even in the common version this word is translated by *comfort, consolation*, or *satisfaction*, in upwards of *seventy places,*) he says, "In a case of this nature, it is impossible to bring the matter to positive proof; we therefore leave the decision to the reader, without any fears of the result." To say that it is "impossible to bring to positive proof," whether נחם *naachem*, means to *repent*, or to be *satisfied*, or *comforted*, is as much as to say, that the Word of God has a doubtful meaning, and that therefore we cannot understand the sacred record.

By this trifling way of getting rid of the difficulty, which is highly condemnable on so serious a subject, the Reviewer, in fact, acknowledges the truth of my translation: viz. YET JEHOVAH WAS SATISFIED THAT HE HAD MADE THE MAN ON THE EARTH; NOTWITHSTANDING HE IDOLIZED HIMSELF AT HIS HEART.

This incorrigible writer returns to the charge. On the word יתעצב *yithgnatseeb*, which is in the common version rendered, *it grieved him*, he says, "He (Bellamy) makes great parade of an answer to this, pp. 30. 32, the substance of which is merely that עצב *gnatseeb* does sometimes signify an idol, and that the same word may be used in different senses. No doubt of it; but what is to be thought of a man who renders a word in a sense contradicted (as here) by every known authority, and adopts in one passage

a meaning which he rejects as perfectly inadmissible in another?" It is not true that I have contradicted every known authority; for I have referred to some of the most eminently learned men, such as Bochart, Buxtorf, Calmet, Lightfoot, &c. and among the string of authorities referred to by this intemperate writer, I reject the most ancient of them, even the LXX, when opposed to the Hebrew; and this gentleman also acknowledges that it is imperfect. In this, I have the sanction of Origen, Jerome, Usher, Wall, and other learned men, who have critically examined it.

As to "adopting in one passage, a meaning, which I reject as inadmissible in another," I answer, this is not a correct statement. I have never translated the *same verb* with the same orthography and construction, to have a different meaning in one passage from that which I give it in another. The word which I translate in the sense of *grieve*, is Gen. xxxiv. 7, *The sons of Jacob came from the field—and the men grieved themselves.* In the first place, it is not the *same word;* and though words derived from the same root must always partake of the meaning of the root, yet it does not follow that the same radical form of the word should always have the same mode of expression; as in 2 Sam. xvi. 19, אעבד *egnebod, should I serve*—is properly rendered, Jer. 11. 20, *I will, transgress,* i. e. *go beyond:* Ps. lxviii. 25, קדמו *kidmou, went before,* is in Isa. xxi. 14, *they prevented:* Exod. xiii. 15, הקשה *hikshah, would hardly let us go,* is in 1 Kings xii. 4, *grievous.* If the word יתעצב *yithgnatseeb,* Gen. vi. 6, were to be rendered *grieved,* it should not be translated *it grieved him,* but being in the Hithpahel conjugation, *he grieved himself.* But the word in Ch. xxxiv. 7, *were grieved,* differs in its application according to idiom and construction, and consequently varies the mode of expression, although there is no authority for the verb *were;* it reads, *they grieved themselves.* I have also shown on this verse in the first part of my translation, that the primary meaning of the word is to *idolize;* and as idolatry always brought *trouble* and *grief* to the worshippers, so in a secondary sense it is used by the sacred writers to mean *grief.* This, I have said, is the reason why I reject the authorities which this gentleman mentions, when they differ from the Hebrew; and when they attribute to God those passions, *repentance* and *grief,* which are applicable to man alone. They represent the Fountain of Infinite Wisdom, who, as the great name יהוה JEHOVAH, declares, comprehends the PAST, the PRESENT, and the FUTURE; as doing at one time, what he *repents* of at another; and thus *grieving at his heart;* by which he is brought to a level with man, who knows not to-day what he shall do to-morrow.

It was natural to conclude, that after the specimen this writer had given of my punctuation, and after I had detected him in the

inaccurate statement in his first article, he would not have again ventured to write on that subject. Let the reader, who has not seen what I have said on this head, determine whether I have been correct in my reproof.

Gen. i. 1, 'In the beginning God created, the substance of the heaven.' At the word heaven, I put a *comma*, according to the Hebrew; but this writer, to show that I have erred in my punctuation, puts a *period*.

Ver. 10, 'And God called, the dry land earth.' I have put a *semi-colon* at earth; but this critic, to show a specimen of my skill, puts a *period* at earth. I have adhered to the Hebrew punctuation, because the Hebrew punctuation marks out the minor and major propositions in each verse, without which the true sense of the original cannot be known; but with this branch of Hebrew learning the critic appears unacquainted. By the Hebrew punctuation, all writers would point in the same manner, but if he were to write a single page without copying the former pointing of the same, he would err in punctuation; a proof that the punctuation in the common version is barbarous, because pointed without attention to the propositions.

There are a few verbal errors of little or no importance, which this critic has attempted to swell into unpardonable blunders; but had he waited for the errata, he would have seen them rectified.

He again introduces the subject concerning the temptation of Abraham, in which, he says, "the Almighty commands him to take his son Isaac, and offer him up for a burnt-offering. Amongst our objections to this rendering of והעלהו (שם) העלה *ve hagnaleehou* (*shaam*) *legnolah*. *'And cause him to ascend there concerning the burnt-offering.'* We stated, that to translate the preposition ל (lamed) 'concerning,' is to adopt an unusual meaning of the word."—I have in my last remarks, shown that this is not 'an unusual meaning of this preposition, by referring him to Gen. iii. 21, where this prefix is so translated in the common version. And therefore to make this objection, again when I had afforded him the means of determining that it has the signification I have given it, is a specimen of perseverance in error,' not easily equalled.

He proceeds: "In our remarks, (p. 272.) on the glaring absurdity with which Mr. Bellamy's *new* translation of this passage invests the whole narrative of Abraham's temptation, we apprehend that he has fallen upon some *newer* discoveries in the interval between the publication of his translation and his reply. His present ideas are, that when God *proved* Abraham, it is meant that he *showed*, *evinced* to Abraham, the necessity of taking Isaac to the mount Moriah, for him to be instructed concerning the burnt-offering, as representative of the Messiah—He now gives it as his

opinion, that Abraham conceived his son Isaac to be the promised Messiah." It is evident that our critic has not read the note on this subject. Let me only refer him to the paragraph in the note on my translation, which will convince him that I have not "fallen upon some *newer discoveries*, between the publication of my translation, and my Reply." In p. 96, col. 2, line 31, from the bottom, I have said, *Abraham conceived that his son Isaac was to be the Messiah.* The words run thus: "Therefore it appears that the patriarch Abraham believed, by Isaac as high-priest, at the renewal of the dispensation given to him, that the ancient promise was to be accomplished in his person; THAT HE WAS TO BE THE MESSIAH, the divine person, when sacrificed and raised again, in whom all the nations were to be blessed." What then are the readers of the Review to think of a man who thus plainly declares that he had never read the passage which he attempts, not to review, but to vilify? I have said in the note on my translation, that the patriarch concluded that Isaac was to be the Messiah.

The plain question is—Did God command Abraham to offer up his son for a burnt-offering? In what then consisted the faith of Abraham? He obeyed indeed, but surely such obedience cannot be faith. The Apostle says, *His faith was accounted to him for righteousness;* his faith then must arise from some other ground, than that of a command to offer up his son as a burnt-offering. *His faith was accounted*, says the Apostle; evidently meaning that his faith was not a faith that was required by God, because human sacrifices were prohibited agreeably to the divine law. But yet as he did it in the uprightness of his heart, having been told in the divine communication, ch. xxi. 12, *In Isaac shall thy seed be called*—and that, *all the nations of the earth were to be blessed in him*, xviii. 18; thus concluding that Isaac was to be the Messiah. *This was the faith of Abraham; his belief in the Messiah*, which *was accounted to him for righteousness.*

So it was with Paul when he persecuted the church, he thought, according to the opinion of the Hebrews, that he was doing God service. Jonah, when he wished Nineveh to be destroyed, thought he was doing God service; he was zealous for the true worship of God, and thought that the idolatrous Ninevites would reject his mission, and continue in their idolatry. But even this *was accounted to him for righteousness.* Moses acted from his own spirit when he smote the rock; and Paul and the Apostles spake many things for which they had no command.

I shall refer to what I have said on the following words of this critic. "Now let us consider with what palpable inconsistencies this new interpretation invests the whole narration. It is first stated that God tempted, or proved Abraham, which manifestly

implies that some signal trial of his obedience was to follow. Then according to the New Translation, there merely ensues a command of the plainest kind, and one which involves no trial, viz. to go with his son, and offer sacrifice on a particular mountain."

I know it is said in the common version, that *God tempted Abraham,* but I have not said that *God tempted Abraham;* neither does the Hebrew say so. I have shown that this translation cannot be admitted, without involving the scriptures in palpable contradiction: had the translators attended to the Hebrew, and had they noticed what the Apostle says, they must have given the word נסה *nasah,* which they have rendered *did tempt,* its radical meaning. The Apostle says, *Neither* tempteth he any man. Jam. i. 13.

"*Or proved Abraham,*" says this objector. I have also said, it would save much time, and prevent much controversy, if writers would endeavour to convey to their readers, the radical meaning of words, which are often mis-understood, and in consequence, often mis-applied. Those who have objected to my translation of this passage, have not understood the difference between *tempt* and *prove.* To tempt, according to our best grammarians, and according to its acknowledged sense, means to solicit to *ill*—to *entice* by presenting some pleasure, or gratification to the mind. But to *prove,* means to *evince,* to *show* by *argument,* or *testimony* —to *experience.* (Johnson.) Thus God *proved, showed, evinced* to Abraham, the necessity of taking Isaac to the mount Moriah, to be instructed concerning the burnt-offering as representative of the Messiah, and to be acknowledged by the great congregation at Salem, as the presumptive representative, or type of the Messiah; at Salem, where Melchezedek was at this period the king and the priest; that is, the supreme head of the church, to be succeeded by Isaac. Therefore the words, "proved Abraham," do not imply that some signal trial of his obedience was to follow, except his obedience to the command to go to prepare Isaac, to consecrate him to succeed as the head of the church, and to offer the offering before the congregation at Salem. I know as well as this objector can tell me, that if the common translation could be admitted, and other scriptures expunged from the sacred volume, then it might be said, that God tempted Abraham; but as IT IS, THE POSITIVE DECLARATION OF SCRIPTURE, that GOD DOTH NOT TEMPT ANY MAN; nothing could come from God as a command by way of temptation, for Abraham to offer up his son for a burnt-offering.

But I have another objection to the received sense of this verse, which will, in addition to the true meaning of the word נסה *nasah,*

convince all reviewers, that God gave no command to Abraham to offer Isaac for a burnt-offering.

It is evident, that when Abraham received the divine communication to go to the mount Moriah with Isaac, he had received no direction whatever to take him, and to *offer him up for a burnt-offering*. On the third day after he had received the command to go to the mount Moriah with Isaac, when he had arrived at the bottom of the mountain; it is said in the 5th verse, *And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship,* AND COME AGAIN TO YOU. This is conclusive evidence that no such command was given to Abraham; nor did he at this period suppose any thing of the kind. The word ונשובה *venaashubah,* is the first person plural future of the verb to *return,* viz. AND WE WILL RETURN TO YOU. But had the patriarch understood that he was going to *offer up Isaac for a burnt-offering,* he could not have said, AND WE WILL RETURN TO YOU, without uttering a deliberate falsehood, which this reviewer must believe he did according to the common version. Let the reader reflect for a moment—The patriarch was preparing to perform one of the most solemn duties of his sacred office, the celebration of the ancient sacrifice commanded from the fall; viz. the offering of the SLAIN LAMB, as a type of the Messiah. And therefore, if the patriarch had, according to the whole tenor of the common version, affirmed what he knew could not happen, how could he have approached before the God of truth?

But the great question is, How then came Abraham to understand that Isaac was to be offered up for a burnt-offering? If the reader will consult the history it will appear that it was the constant and universal belief of the church to the time of the patriarch Abraham, that agreably to the ancient promise, a person was to appear, who was to restore man to the state of happiness and peace which was enjoyed in the paradisaical state; that is, a state in which sacrifices were unnecessary; who was to show man a new and living way, an inward sacrifice of the heart, by the silence of all flesh; Zach. ii. 13, i. e. of all the evil propensities which in a state of nature oppose the divine commands. On the coming of this person, in whom ALL THE NATIONS OF THE EARTH WERE TO BE BLESSED, Abraham had been preaching for more than half a century: he believed, that this person was to be offered up as a sacrifice; and he had been told by the divine communication, that Isaac was the person in whom ALL THE NATIONS OF THE EARTH WERE TO BE BLESSED.

Hence then was the error of Abraham; an error which was a proof of the strongest faith, and reliance on the promise of God

in the coming of the Messiah. When he found no sacrifice ready in the sacrificial grove—the promise of the coming of the Messiah in whom ALL THE NATIONS OF THE EARTH WERE TO BE BLESSED—and of the covenannt to be established in Isaac, in whom ALL THE NATIONS WERE TO BE BLESSED, naturally led the patriarch to conclude, that Isaac was the person who was to be offered, and thus that he was to be the Messiah.

But the critic says, "Not so thought Paul, when he said," Heb. xi. 17, "*By faith, Abraham, when he was tried offered up Isaac.*" And I say, and so will every unbiassed reader; "so thought Paul when he said," in the same chapter, ver. 19, *Accounting that God was able to raise him up, even from the dead.* Thus according to the Apostle, Abraham believed, that after the offering up of Isaac, *God was able to raise him up even from the dead;* that is, to life in this world; otherwise all the nations of the earth could not have been blessed in him.

Thus it is obvious, that the charge which objectors bring against the moral character of God, by supposing that he commanded Abraham to offer up his son for a burnt-offering, is only founded on the erroneous translation. But that agreably to the EXPRESS LETTER, and GRAMMAR OF THE ORIGINAL HEBREW, it evidently appears that no such command was given by God to Abraham. "It would have been," as we are told, "a kind of trifling experiment, inconsistent with the dignity of the OMNISCIENT, who says, Gen. xviii. 19, *For I know him that he will* command his children and his household *after him, and they shall keep the way of the Lord.*" This puts the necessity of any temptation, or of any trial of the faith of Abraham, entirely out of the question.

I shall notice a few mis-representations made by this writer. He says, p. 457, that I translate מפרי עץ *mipri gneets*, '*some* fruit of the tree.' And that in my note on the passage, I say, in opposition to the received translation, 'that מ *mem*, prefixed to פרי *peri*, *fruit*, cannot be rendered by *of*.' Certainly not without contradicting the original; even in the common version of this verse it appears by the answer of the woman, that they were to eat but of some of the fruit of the garden: and therefore the מ *mem*, is properly rendered *some*, as in other parts of scripture.

But this writer, with a levity which ill becomes his subject, says; 'Whatever may be thought of the value of this edict, let us observe in what degree he [Bellamy] acts consistently with it. Only four verses after, the very same word מפרי *mipri*, occurs again; and how does he translate it? not 'some fruit,' which he declared to be the right translation; (v. 2.) but agreably to the received

version, 'of the fruit,' the very rendering which he before pronounced 'inadmissible!'

I have shown that my first translation of this word (v. 2.) is consistent with the history, and with the meaning of the Hebrew in other parts of scripture; and this writer says, "only four verses after, the very same word מִפְרִי *mipri*, occurs." This is not true; it is not the very same word, but מִפִּרְיוֹ *mipiro*, with the ו *vau* postfixed. Thus does this writer continue to make false quotations of my translation; or else he is so ignorant of the rules of the sacred language, as to suppose, whenever a conjunction is translated by a certain word in our language, that it necessarily must be so translated in every other place where it occurs. I would ask this gentleman, Why then have the translators rendered this particle מ *mem*, by thirty-seven different conjunctions in the common version? because the *rule*, the *idiom*, and the *construction*, required it; a circumstance with which this critic is altogether unacquainted. Are not these mis-representations altogether opposed to what this writer says, p. 453.: "Our main purpose is, to afford the public a just view of Mr. Bellamy's competence to his assumed office of a biblical critic and translator; we have thought it best to show in detail how completely he has failed in confuting the strictures passed on particular texts, casually selected as specimens of the whole." Failed! only in the estimation of this interested Reviewer, but not in the estimation of able Hebrew critics in this country, both Jews and Christians. No; his main purpose is, not "to afford the public a just view," but a false, garbled, and mutilated view of a few passages of my translation.

It has surprised not a few, that this *learned* writer, who makes a parade of supporting received opinions, should not have noticed some of those many passages which in the common version are contradictory, but which in the Hebrew, and in the New Translation, are consistent with reason and truth. But this kind of liberality would not answer the sinister design of this gentleman; whose intention is not to elucidate scripture, but to court notice.

I therefore am driven to the necessity of referring the reader to a few passages in addition to those I have given in my reply, in order further to show the purity of the Hebrew, which is so absolutely necessary to be critically understood by those who write on the scriptures, but which is so neglected by the Reviewer.

This contender for the retention of errors has said, "that there is such an accommodation to the native idiom, as to make the language easy and intelligible, and yet no essential departure from the original." That there is "a dignity, simplicity, and propriety in the language in which the sense is conveyed." I shall refer to a few passages which will enable the reader to determine whether

the common version do not hold forth the most essential departure from the original.

Lev. xi. 20. All fowls that creep.

Amos. iii. 6. God is made to be the author of all the evil that is done in the city.

Jer. iv. 10. God is represented as having deceived the people.

Ch. xx. 7. That he deceived the prophet.

Exod. xxxiii. 23. God is made to show his back-parts to Moses.

Ch. xii. 12. God is represented as going forth at midnight and destroying all the first-born sons of Egypt. See my translation and note, p. 219. of Part II.

In the following passages is there any dignity, simplicity, or propriety in the language in which the sense of the original is said to be conveyed? And I shall be glad if the Reviewer, or any other *eminent scholar*, will translate the following passages as they stand in the Hebrew, which will then approach to something like common sense in some, and in others to exhibit no contradiction.

Lev. xi. 21. That have legs above their feet to leap withal.

Ch. xx. 18. And all the people SAW the thunderings,—and the noise of the trumpet.

Ch. xxxiv. 10. Such as have not been done in all the earth, nor in any nation.

Numb. i. 49. Thou shalt not number the tribe of Levi, neither take the sum of them.

Ch. xix. 13. Whosoever toucheth the dead body of any man that is dead.

Ver. 16. Whosoever toucheth one that is slain with a sword, or a dead body.

Deut. xxviii. 68. *And there ye* SHALL BE SOLD *unto your enemies for bond-men and bond-women, and* NO MAN SHALL BUY YOU.

Ezek. xiv. 9. *And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.*

Ch. xx. 25, 26. *Wherefore I gave them also statutes that were not good, and Judgments whereby they should not live; And I polluted them in their gifts.*

2 Sam. xiv. 5. I am indeed a widow woman, and mine husband is dead.

2 Chron. xvi. 1. *In the six and thirtieth year of the reign of Asa, Baasha King of Israel came up against Judah.*

But in 1 Kings xvi. 6, 8. Baasha died in the twenty-sixth year of Asa King of Judah.

1 Kings iv. 26. Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

But in the corresponding passage (2 Chron. ix. 25.) Solomon

had four thousand stalls for horses and chariots, and twelve thousand horsemen.

Psal. xliv. 12. Thou sellest thy people for nought, and dost not increase thy wealth by their price.

The sense given in the following passages, is not to be found in the original Hebrew, but for obvious reasons not specified. Gen. xix. 33, 34, 36—ch. xxxv. 22—xxxviii. 9—Lev. xv. 16, 18, 24, 33—Deut. xxiii. 1—Isa. iii. 17—xxx. 22.—Ezek. xxiii. 3, 8, 11, 12, 13, 14, 15, 16, 17, 20, &c. &c. &c.

Gen. xix. 36.

O. T.	N. T.
Thus were both the daughters of Lot with child by their father.	Thus both the daughters of Lot conceived, unknown to their father.

They conceived, being married to the idolators of Zoar. See note subjoined to the translation. This is the true meaning of the verse in the Hebrew; but surely none will contend for the retention of this immoral passage in the common version, and thus retain the foul blot which has been hitherto fixed on the character of the holy man of God.

There is a satisfaction in having it in my power to call on this writer to be as good as his word. He says, "Let him prove to us that the received sense of scripture is erroneous, and his new discoveries true; and we will engage to recommend his translation as warmly as we now oppose it." It is of very little consequence whether he will recommend my translation or not, but it certainly will be of consequence to the character of the Review, for the respectable editor of that work to be faithful to his solemn promise to his readers and the public, should I *fairly* and *unequivocally* show "that the sense of some parts of the translation of scripture is erroneous."

The promise of this critic divides itself into two parts; the first is, "let him prove to us, that the received sense of scripture is erroneous." By this expression, "the received sense of scripture," the public are not to be told that the whole of the scripture is meant; but that this incautious writer means, *certain* parts of the translation of the *scriptures*. The second is, "and his new discoveries true:" evidently meaning that the received sense of such *certain scriptures* is erroneous, and that my "new discoveries are true," as he is pleased sarcastically to call them. This then being the obvious meaning of this writer, I shall proceed to lay before the public such passages as will necessarily prove "that the received sense of *such scriptures* is erroneous:" and perhaps

the readers will so far expect, that the Reviewer "will recommend such translations, as warmly as he now opposes them."

O. T.	N. T.
Gen. xxviii. 20. If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace, then shall the Lord be my God.	Surely Jehovah will be with me, and keep me in the way that I go; yea he will give to me bread to eat, and raiment to wear; and I shall return in peace to the house of my father: therefore Jehovah shall be before me for a God.

This, as it stands in the common version, has been called by objectors, "Jacob's selfish bargain." Let the Reviewer read the new translation; and if he has any wish to be instrumental in establishing the credit of the Bible, he will acknowledge the beauty and correctness of the Hebrew, which I have given *verbatim;* as well as the disinterested reliance of the patriarch on the providence of God.

O. T.	N. T.
Ch. xlviii. 28. Thy servant our father is in good health, he is yet alive.	Peace to thy servant our father, he yet lives.
2 Kings viii. 10. And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit, the Lord hath showed me, that he shall surely die.	And Elisha said to him, Go, say not to him, Thou shalt certainly recover: for Jehovah hath showed me that he shall surely die.

In the common translation of this verse we have a falsehood put into the mouth of the prophet: I have shown that the translators have not translated the negative לֹא *lo*, which has occasioned this improper reading, to the no small disparagement of the scripture. A similar error is committed in the following passage:

O. T.	N. T.
1 Kings ii. 9. But his hoar-head bring thou down to the grave with blood.	Neither bring thou down his hoar-head to the grave with blood.
Exod. iv. 24. The Lord met him, and sought to kill him.	Where Jehovah met him, whom he sought crying to him.

My limits will not allow me to swell the pages, which I could do with hundreds of such passages; I have therefore, in these, acceded to the proposal of the Reviewer, by proving that the received sense

of such scriptures is erroneous. I will now refer this gentleman to others, and I will tell him, if I may judge from the specimens he has given of his knowledge in the sacred language, that he does not appear to be capable of giving to a passage the true translation, which will remove the objections made by the systematic enemies of the Bible.

O. T.	N. T.
Gen. iii. 22. And the Lord God said, Behold, the man is become as one of us, to know good and evil. And now lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:	Moreover, Jehovah God said, Behold, the man was as one of us, with knowledge of good and evil: therefore now surely he shall put forth his hand, and take also of the tree of life; yea he shall eat and live for ever.

The Reviewer will recollect, that the objectors have brought this verse forward as it stands in the common version, to prove the non-existence of a future state; viz. *lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.* But in the new translation of this verse, which in every word is consistent with the original Hebrew, I have shown that the reverse of what is declared in the common version is the sacred truth; and that it is declared in the most direct terms in the venerated Holy Record, by the lip of Eternal Truth himself; THAT MAN SHALL LIVE FOR EVER.

Will he contend that the common translation of this important passage is true, which induced the sanguine enemies of Christianity to declare, in order to appease their consciences, when they dipped their hands in the blood of the innocent, that "death is an eternal sleep?"

The critic says, "We have mentioned at Gen. ii. 25. he reads ערומים, *prudent* instead of *naked*, deriving it from a root which bears the sense of *guile, craft*, &c. Now at ch. iii. 7. occurs the cognate word ערם in the plural, which he, consistently with his former translations, renders subtle, instead of the received sense, *naked*. But the word recurs at v. 10, (iii. 10) and 11, and how does he there translate it? Will it be believed that he renders it *imprudent*, diametrically opposite to his sense of *prudent*, at ch. ii. 25?" By the word "cognate," the reader will understand that the word ערם *gneerom*, which in the common version, iii. 10, is rendered *naked*, means the same as ערומים *gnaaroumim*, which in the common version is also rendered *naked*, ch. ii. 25; for this gentleman concludes, that though they are very different words, they have the self-same meaning and application. But I would ask him then, why does not the "cognate word" ערמים *gnearamim*, which in Jer. l. 26. is rendered by the word *heaps*, and "the cognate

word" ערמנים *gnarmonim*, Ezek. xxxi. 8, rendered *chesnut-trees*, both being under the root ערם *gnaarom*, signify *naked*, as well as ערם *gnaarom?* This should necessarily be the case by his method of reasoning.

He says, "Now at ch. iii. 7. occurs 'the cognate word' עירם (gneerom) in the plural, which he [Bellamy] consistently with his former translations, renders *subtle*. But the word occurs at v. 10 (iii. 10.) and 11. Will it be believed that he renders it *imprudent?*" The reader will see that I have rendered it *imprudent* And when the reader is informed how this writer has given a false quotation, he will conclude that he has been *subtle* and *imprudent*, like Adam when he disobeyed the divine command.

Now, reader, attend. "The word recurs," says this writer, "at v. 10. (iii. 10) and 11." This is not accurate; the word which occurs at ch. iii. 10, 11, is a very different word from that which is found in ver. 7. The word which is found at ver. 7. is ערמם *gneerummim*, written with the short *u* and the dagesh, and which applies to the mind, where I have rendered it *subtle;* but the word which is found at v. 10, (iii. 10) 11, is עירם *gneerom*, which I have rendered *imprudent:* and which I shall show has that signification in other parts of scripture. What now are the readers of the Quarterly Review to think of the Hebrew learning of one who is so ignorant, that wherever he finds a word under the same root, however differently written, he supposes it to have no verbal, no ideal variation, but that it always must have the *same meaning, the same mode of expression*, and the *same application?* Any tyro, who can conjugate a verb in Hebrew, can inform him that the words אמר *amar*, and דבר *dabar*, have a great number of variations, or modes of expression; as the radix takes different insertions, suitable to the ideal meaning, and as such words vary in their orthography, which always gives a variation in the application. Thus it is in all words in the language. Were I to say that the word דבר according to this gentleman's method of reading Hebrew *without the proper vowels*, means both a *word*, and a *pestilence;* no doubt he would say, as he has said respecting the word *imprudent*, and *subtle:* "After such a specimen, we conceive that Mr. Bellamy can find no difficulty in *proving* the same word to mean *black* and *white*." But let him turn to Gen. xv. 1, 4.—Exod. ix. 20, 21, &c. &c. and to Hab. iii. 5, and he will find that the very same radical word is necessarily translated both by *word*, and *pestilence*. But the rule, which is always regular, appears to have been altogether unknown to this gentleman.

The reader will remember that the word in ch. ii. 25, which I have rendered *prudent*, is ערומים *gnaaroumim;* but the word which I have rendered *imprudent* is עירם *gneerom*, a very different word

from ערומים *gnaaroumim.* I will refer the reader to other scriptures where this word occurs, with the same consonants and vowels, although it is rendered by the word *naked* in the common version, where it will appear evident that it can have no such meaning. Ezek. xvi. 39. *strip thee of thy clothes, and leave thee naked and bare.* Surely such language as this is not worthy of being called, as in the first verse, *the word of the Lord.* Could the divine speaker use such an incongruous expression, *strip thee of thy clothes, and leave thee naked and bare?* If they were stripped of their clothes, they were *naked,* and if *naked,* we need not be told they were *bare.*

The prophet was, here, not telling them that they should be left *naked,* after he had told them that they should be stripped of their clothes: he was commanded to inform them that as they had built high places for idolatrous worship, they had been ערם *gneerom, imprudent, indiscreet, negligent.* This is the obvious sense of the word *gneerom,* which I have rendered *imprudent,* and which is also confirmed by the narrative.

The word ועריה *vegneryah,* is rendered, *and bare;* but the prophet could not be commanded to inform them that they should be *bare,* after he had told them that they should be *stripped of their clothes, and be left naked;* undoubtedly when stripped of their clothes, they would be *naked,* and if left naked, we cannot hesitate, I observe, in saying they would be *bare.* This word ועריה *vegneryah,* rendered *and bare,* has various modes of expression according to idiom and orthography, as words have in all languages. The word *set* is varied by above twenty different words; as *put, fix, regulate, plant, establish, appoint, exhibit,* &c. The word *see* also means to perceive, observe, discover, discern, &c. But this writer supposes that where a Hebrew word is translated by a certain word, it must always be translated by the same word; without attending to the orthography and construction which always vary the mode of expression, and which, as I have shown, would often exhibit "nonsense." The radical meaning of this word is *destitute.* Psa. cxli. 8, *leave not my soul* DESTITUTE—Psa. cii. 17—This clause in Ezek. xvi. 39, reads, *imprudent and destitute;* and not *naked and bare,* as in the common version. From this it is obvious that the word ערם *gneerom,* which I have rendered *imprudent* in Gen. iii. 10, being a different word from ערומים *gnaaroumim,* which I have translated *prudent,* ch. ii. 25, should be so translated, as is confirmed by the history.

A word from this root occurs in Isaiah iii. 17, to which the translators have given an indelicate sense, which the original does not any way embrace. In this place only in all the scripture, is the word פתהן *pathen,* translated *secret parts,* viz. *I will discover*

their secret parts. Nor does any variation of the word ever convey such a meaning; neither is it applied to the *women,* as it is in the common translation. Will the Reviewer favor his readers with the true translation and application of this passage, so as to obviate the objectionable reading; or will he contend that modesty is still to be put to the blush by such passages, the sense of which, in the common version, is not contained in the original Hebrew?

This critic talks about the Talmud, and says that I "refer to it when it suits my purpose." I do not know that I have any other "purpose," except truth; but why did not this gentleman, who pretends to be conversant with things which (as will be seen) he does not understand, refer to the Targum for the ancient meaning of the sacred writer on this subject? He has indeed copied the Latin translation of the Chaldee of Onkelos in the Targum, and this he passes off for an accurate translation and knowledge of the Chaldee; and here ends his *Targum learning.* In exposing the presumption and ignorance of this Reviewer, I have also another object in view; which is to show, that the following passage, Gen. ii. 21. is in the new translation rendered agreably to the Hebrew, and to the Chaldee translation of Onkelos in the Targum. Consequently all the translations, which stand opposed to these undeniable authorities, are literally copied from the translation of the Latin version as it stands in the Targum, by the improper application to "the flesh" of the man; and which has induced this critic to lay it before his readers as the true translation of the Chaldee of Onkelos. I shall now proceed to show that he, who has quoted the Latin version for the literal translation of the Chaldee, is ignorant of the grammar of the Hebrew and the Chaldee.

The following is the translation of the Hebrew into the Chaldee, as it stands in the text of Onkelos in the Targum,

ורמא י׳ אלהים שנתא על־אדם ולמיך ונסיב חדא מעלעוהי ומלא בשרא תחותה

Vurma Yeyah Elohyim shanta gnal Adam vulmoke: vinsib chada meegnilgnohi; vumlee bisra techotah: which is thus translated into Latin in the Targum: Et injecit Dominus Deus soporem in Adam et dormivit: et tulit unam de costis ejus, et replevit carne locum ejus; and thus translated in the common version: *And the Lord God caused a deep sleep to fall upon Adam; and he slept: and he took one of his ribs, and closed up the flesh instead thereof.*

The first word I shall notice in the text of Onkelos, is שנתא *shanta,* which he substitutes for the interpretation of the Hebrew word תרדמה *tardeemah,* rendered in the common version *a deep sleep.* But the Chaldee word שנתא *shanta,* embraces no such meaning as *a deep sleep;* whether it be taken from the Chaldee

word שנא *shana,* under which root it is found, or from the Hebrew שנה *shanah,* it has the same signification, to *alter,* to *change.* See Dan. vii. 19, *diverse*—ch. vi. 7, *changed*—ch. ii. 21,—vi. 11, *alter*—Jer. ii. 36.—ch. lii. 33.—1 Kings xiv. 2.—Psa. 34. title. So that the Chaldee translation of the word תרדמה *tardeemah,* by שנתא *shanta,* to *change,* perfectly agrees with my translation of the word תרדמה *tardemah,* which I have rendered *an inactive state;* a state different from that state of perfection in which Adam was created. A change had taken place in him; he became *inactive,* or *disconsolate;* he began to lose his dependence on his Maker, because he saw, when all the creatures passed before him, that they were male and female, and therefore it is said, *But for Adam, there was not found a help meet for him.*

The next word in the text of Onkelos is ונסיב *vunseeb;* it is the literal translation into Chaldee, of the Hebrew ויקח *vayikkach,* rendered in the common version, *and he took;* which, agreably to idiom, means also the reciprocal action *he brought,* as I have shown, where the same word, both consonants and vowels, is so translated in the common version, Numb. xxiii. 28. See also Targum of Onkelos, on Gen. xviii. 5, where the paraphrast is regular in rendering the Hebrew verb קחה *kechah,* to *bring;* preserving the reciprocal action agreably to idiom, אסב פתא דלחמא *Eseb pitaa delachmaa, and I will bring a piece of bread.* See also the Targum of Jonathan on 1 Kings xvii. 10, סבי כען לי זעיר מיא *sabi kegnan li zeegneer mayaa,* BRING *now for me a little water.*

The Chaldee word which is chosen by Onkelos for the interpretation of the Hebrew word מצלעתיו *mitsalgnothao,* rendered in the common version, *his ribs,* is מעלעוהי *meegnilgnohi,* which comes from the radix לוע *long,* to *swallow, for support.* See Prov. xx: 25, *devoureth*—Obad. 16. *swallow.* So that the interpretation, which Onkelos gives to the word מצלעותי *mitsalgnothao,* is *helps, aids, supports;* and not ribs, as in the common version.

This is in perfect agreement with צלע *tseelang,* in its root, which means to *lean,* to *halt,* to *rest,* Gen. xxxii. 31, 32—Mich. iv. 6, 7—Zeph. iii. 19; and so it is applied to mean *side,* as the eastern people when they *halt,* or *rest,* generally lie on the *side,* to renew their strength, and thus acquire *support.* So that agreably to the interpretation of Onkelos, this word means all the variety of *aids,* or *supports,* which man was to derive from woman in a married state. It then is in agreement with the 18th verse, where it is expressly said, *I will make a help meet for him.* To give him those *helps* or *supports,* the want of which *help* had necessarily brought him into a state contrary to that in which he was created, and for this reason it is said, *It is not good that the man should be alone.*

The last clause of this verse in the Targum is, ומלא בשרא תחותה *vumlee bisra techotah;* which is the literal translation of the Hebrew ויסגר בשר תחתנה *vayisgor baasaar tachtenah,* rendered in the common version, *and closed up the flesh instead thereof.*

The Chaldee word ומלא *vumlee,* means to *fill,* to *replenish.* And the word תחותה *techotah,* which is the Chaldee translation of the Hebrew תחתנה *tachtenah,* rendered in the common version *instead thereof,* refers to the subject under consideration, the *woman.* It is a reference to the substantive עזר *gneezer,* a *help,* the *woman,* in the 18th verse; viz. *I will make a help,* i. e. a woman; and to אחת *achath, one,* viz. *and he brought* ONE, i. e. the *woman,* in the same proposition in this 21st verse. The 19th and 20th verses are to be read parenthetically, as the subject of the creation of the woman is suspended, and resumed in this 21st verse. The word תחותה *techotah,* therefore, having a feminine termination in immediate connexion with בשרא *bisra, flesh,* shows that Onkelos applied this word to the generation of the human race, and not to the flesh of the man, as in the application of the word *ejus,* which has been followed in the English, and in other translations. This last clause of the Chaldee of Onkelos reads—*Thus he replenished flesh under her,* or subject to her, as the mother of all living. The passage plainly signifies what the fact proves; God had ended all his work, his creation ceased on the sixth day, and he planted life in the first created mother, to be communicated for the birth of all flesh.

Some there are indeed, who, contrary to the grammar of the language, will say, that the feminine ה *ha,* is once used as a masculine pronoun. But this is inconsistent with the rationale of the grammar of the language.

Thus agreably to the feminine termination of the word תחתנה *tachtenah,* also with the Chaldee translation of Onkelos, the greatest of all authorities except Scripture, so admitted by all the Rabbies since his time; it is evident that he applied the word תחותה *techotah,* i. e. *under her,* to the *woman,* and not to the closing up of the flesh of the *man.* This being the true translation, it cannot, consistently with the Hebrew, or with the Chaldee, mean that a rib was taken from the body of Adam to make Eve, or that God closed up the flesh of the man, because, as observed, the word תחותה *techotah,* has no masculine termination to authorise the translation: but that the clause which Onkelos translates, *thus he replenished flesh under her,* evidently refers, as the Hebrew does, to that order which God established for the creation of the human race.

Here I shall close my remarks on the assertions of this writer; assertions which, the learned reader will see, are made in ignorance both of the Hebrew and Chaldee languages. But I cannot quit this subject without observing, that as the English language seems to have arrived at its ultimate degree of perfection, and as the Hebrew language is now far better understood than it ever was at any other period since the dispersion of the Hebrews; if the incorrect readings in the common version are observed, every man who wishes to see the English Bible speak agreably to the original, will be convinced that there is an absolute necessity for a speedy revision. And what confirms this the more, is the opinion of the most learned Hebrew scholars that ever this country produced, who have left their testimony on the necessity of a revision. Their names I have given in the preface. All parties now appear to be sensible that this most important work ought to be done, and that the people ought to have the word of God pure. The necessity of this cannot be more obvious than it is at this very moment, when deistical publications, containing numerous selections of contradictions from the common version, are circulating throughout the kingdom. If the circulation of these pernicious publications be stopped by the interference of government, this will not satisfy the great majority of the people; it will only make them the more earnest to know whether these things be so, and if not, to know what is the truth. That the objections brought forward in this formidable manner, are false and groundless, I aver, without the fear of a contradiction; and it is only by a literal translation from the original Hebrew, that such objections as are (I am sorry to say) made on the ground of the present translation, can be finally done away.

If there be any *among the clergy,* or *among the ministers of dissenting congregations,* or *among the people,* who will presume to affect a kind of indifference or contempt for so desirable an object as that of a national revision of the *Word of God,* such men can be friends neither to the *government,* to *religion,* to the *Bible,* to *good order among the people,* nor to *posterity.* Nay those, who declare themselves averse from a literal translation of the Scripture, when it is shown, as in these pages, that the present translation stands opposed in so many instances to the original Hebrew, may tremble at the application of that passage: Mark vii. 13, *Making the word of God of none effect, through your tradition which ye have delivered; and many such like things do ye.*

The necessity of a new revision cannot be better stated than it is by one of the learned Clergy, who observes, in a pamphlet addressed to the Archbishop of Canterbury, in the *Pamphleteer* of

February last—"It cannot have escaped your Lordship, that the Roman Catholics, the Dissenters, and the Unitarians, are at this time separately employed in producing new translations of the Scriptures, and that they do not pursue their labors without attacking the integrity of our authorised copy, and challenging our church to produce men sufficiently acquainted with oriental learning, either to defend our own version, or to compile a correct one." Therefore, as there is no want of ability to produce a more correct translation, it is devoutly hoped that those, who have the management of truths of such vast importance, will not suffer themselves to be charged with torpid selfishness in withholding the purity of the original Hebrew, the pure stream of Siloa, "which flows fast by the oracle of God."

Notwithstanding the unmerited abuse, which this writer has heaped on me, as "*vanity, arrogance,* and *presumption;*" I disclaim having said in any part of my writings, that *I only* am capable of giving a perfect translation. I have been laboring at this work during twenty-one years, with a design to adduce such facts, as may induce the Clergy to come forward, and to second the laudable efforts of those learned men whom I have quoted, who have left their testimony concerning the necessity of a new revision. For however accurately any person might translate, it is the congregated body of the Clergy *only*, that can give energy to the reception of a NATIONAL REVISION OF SCRIPTURE.[1]

EMENDATIONES BENTLEII IN OVIDIUM.

II.—[*Vid. No. XXXVII.* p. 177.]

HEROID. EPIST. XIV.

4. *piam*] *piæ* [ut N. H.]
14. *es—piam*] *est* MS. D.—*pia.*
18. *ossa*] MSS. *orsa* recte.
22. MSS. D. et R. *pars lucis primaque noctis.* recte: cf. 77.
23. *templa—tyranni*] *tecta—Pelasgi* [ut V.]
36. *audibam*] *audieram* [ut V.]

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[1] We shall readily insert any temperate observations, either on the preceding article, or on criticisms on Mr. Bellamy's work.—ED.

42. *dederant*] MS. D. *dederam.*
47. Utrum *At rursus monitis jussuque coacta parentis* an *Admovi jugulo sine me tibi vera fateri* exhibeat MS. D. parum liquet e Bentl. Notis.
83. *pedibus*] *laribus:* at MS. D. *manibus.*
93. *umbra*] MS. D. *unda.*
100. MS. D. *dura* et pro var. lect. *uda.*
107. *portus*] *portas.* 109. *senectus*] *vetustas.*
128. *Scriptaque*] MSS. D. et R. *Sculptaque.*
Abjudicari videntur 109, 110.

EPIST. XV.

4. *veniret*] *movetur.* 8. *ulla*] *illa.*
11. *celebrat*] *celebras.*
17. *candida Cydno*] *crede Gyrino.*
19. *non*] *nec* [ut Burm.] 32. *rependo*] *repende.*
33. *sum*] *sim:* cf. Heroid. Ep. xvii. 13.
49. *consumpta*] *confusa.*
53. *At*] *Aut* ut Gronovius Epist. 76.
63. *Arsit inops—captus*] *Carpsit opes—vinctus* [at MS. Wittianus *vinctus:* V. *victus.*]
66. *Quasque—nunc*] *Quamque—tam.*
75. *crinibus*] *cruribus* [ut N. H.]
79. *levibus cor*] *levibusque cor* [ut Burm. e MS.]
83. *artesque magistræ*] *artisque magistra* [scil. Thalia; et sic N. H.]
89. *conspicias—conspicis*] *conspiciat—conspicit.*
92. *vidit*] *videt.*
134. *te—libet—mihi*] *te—licet—tibi.* cf. Her. Ep. xix. 57.
157. *vitreoque—amni*] *vitroque—omni* [ut N. H.]
162. *una*] *uda* [ut N. H.] 178. *Hæc*] *Et.*
185. *mittis*] *mittit.* 191. *At*] *Ah.*
202. *citharas turba—meas*] *citharæ verba—meæ.*
211. *parantur*] *paramus* [ut V.]
212. *laceras*] *crucias* [ut MS.]
Abjudicari videntur 219, 220.

EPIST. XVI.

1. *Ledea*] *Ledæi* [ut N. H.]
15. *sit*] *sint* [ut MS.] immo *rata sit:* i. e. spes. MS. D. *sit.*
22. MS. D. *Feraclea.*
33. *veluti*] *lentus* [MS. D. *tanquam.*]
39. *oporteat*] *Apollinis* cf. *Cupidinis arcu.*
Ibid. Idem defectus in MSS. D. et R. qui in aliis est.
45. *ingentem*] *in partu:* cf. Her. Ep. xvii. 237.

50. Post h. v. desunt plura.
53. *mediæ nemorosis vallibus*] *madidis nemorosæ collibus* cf. Amor. i. 14. 11. Clivosæ *madidis* in *vallibus* Idæ, et Heroid. Ep. xvii. *vallibus* Idæ [ubi Bentl. *collibus*.]
69. *formæ*] *nudis* cf. Her. Ep. xvii. 116. vel *sumtus* cf. Met. iii. 332.
75. *verebar*] *querebar* [ut N. H.]
76. *vincere posse*] *posse tenere* [ut Francius.]
83. *nec te*] *me* [at voluit, ni fallor, *mea*.]
87. *probata*] *probatis.* 91. *per*] *post.*
96. *curaque amorque*] *cura dolorque* vel *laborque:* cf. Horat. laborantes in uno Penelopen vitreamque Circen.
99. *oculis, animo*] *oculis animi.*
100. *victa*] *vincta* [ut Franc.]
101. *facies*] *faceres* [ut N. H.] 102. *hinc*] *tam.*
113. *vehor*] *vehar.*
114. *sui*] *tui* [ut Nauger.] 117. *Et*] *At.*
133. *obstupui*] *Ut* stupui [ut Francius.]
134. *intumuisse*] *incaluisse.*
138. *palma futura fuit*] *palma abitura foret.*
143. *Credis et*] *Crede sed* [ut D. H.]
145. *promiserit*] *promiserat.*
153. MS. Dun. *cruenta* et pro var. lect. *recisa.*
167. *videbor*] *fatebor* [ut MSS.]
175. *sceptra*] *Regna.*
186. *quamvis*] MS. D. et R. *quævis* [ut V.]
205. *tibi clara*] *Titana.*
206. *Lumina—trepidos—equos*] *Numina—trepidis equis* vel *cum trepidos a dape vertit equos* MS. D. *vertit.*
221. *tamen*] *non* [ut MSS. 2.]
241. *juvenum—amores*] MS. D. *aliquem—amorem* [ut V.] et pro var. lect. *juvenum—amores.*
249. *tuamque*] *tuamve* [ut Francius.]
256. *nutum*] *nictum:* cf. Her. Ep. xvii. 82. sed cf. Met. iii. 460.
264. MS. D. *Hippodamia sinus.* MS. R. et alterum quoque habet quod est in not. N. H.
267. *fortior isset*] *fortiter* [ut V.] vel *protinus iret.*
274. *ego*] MS. D. *hic.*
277. *repeto*] *recolo* [ut N. H.]
295. *corrigat.*] MSS. D. et R. *corriget.*
298. *tui*] *sui.*
301. *Ivit*] *Risit.* MS. D. *Esset:* et pro var. lect. *Ivit.*
301. *nando*] MS. D. *cum jam.*
302. *agas*] MS. D. *habe.* 303. *illa*] *ille.*

304. *tui*] *sui.* 305. *speres.*] MS. D. *credas.*
307. *summa*] *magna.*
309. *te nec mea*] *nec me tua.*
328. MS. D. *enumerabor.*
320. *sacra—tuis*] *tua—meis* [ut V.] vel *stata.*
336. *dabunt*] *dabit* MSS. D. R.
336. MS. R. *Trojaque totâ.* Cf. Her. Ep. i. 4.
340. *magna*] *mota* [ut Burm. MS. *tota.*]
341. *dic quæ*] *ecquæ.*
353. *vestræ*] *Graiæ:* cf. Her. Ep. i. 47.
371. *indigner—ferrum*] *indignum est—bellum* [ut MS.]

EPIST. XVII.

1. Præfigitur distichon e Heins. Not.
7. *e gente*] MS. D. *de gente.*
5. *ficto*] MS. D. *acto.*
16. *duris torva*] *torvis dura:* cf. Her. Ep. xvi. 287. MS. D. *sedeo torvis dura:* et pro var. lect. *videor.* Lege *sedet in torvis cura.*
17. *vixi*] *lusi* [ut V. et] MS. D. in quo pro var. lect. *vixi.*
19. *cæpti*] *cæpto* [ut V.] MS. D. *cæpti.*
21. MS. D. *intulit.*
22. *digna*] *posse:* cf. Her. Ep. xxi. 104.
29. *contenta fuisset*] *contentus abisses.*
30. *tui.* MS. D. *tibi.*
35. *irascetur* MS. D. pro interpretatione: id MS. Scriver. in textu habet.
37. *quo*] *quod* [ut V.]
40. *dicuntur*] MS. D. *creduntur.*
41. *matronaque*] *formosaque:* cf. Her. Ep. xvi. 288.
42. MS. D. *Quis* [ut MSS.] 47. MS. D. *possum.*
54. MS. D. *Tyndaridæque.* 58. MS. D. *Priamo.*
60. *Sanguine* MSS. D. et R.
61. *Trojæ*] *terræ:* cf. Her. Ep. xvi. 175 et 353.
66. *possint*] *possent.* 68. MS. D. *Tu melior.*
71. *semper*] *quondam* [ut MS.]
77. MS. D. *Cum spectas* [ut N. H.]
79. *nobis*] *nostris.*
83. *Et*] *Ut* [sic N. H.] 85. *longo*] *nullo* [ut MS.]
90. *quoque*] *ego* [ut MS.]
95. *vel*] *sed* MSS. D. et R.
99. *optare* MS. D.
102. *magis—inest*] *minus* MS. R. *adest* MSS. D. et R. MS. D. *Nec magis:* et pro var. lect, *Sed magis.*

107. *gaudia præceptaque*] *præcerptaque prædia :* cf. Her. Ep. xx. 143. MS. D. *præceptaque.*
109. *optarem tibi Troica*] *optarim tua, Troice.* A MS. R. abest hoc distichon : in MS. D. post sequens ponitur.
113. MS. D. *natura :* et pro var. lect. *fortuna.*
115. *vallibus*] *collibus :* cf. Her. Ep. xvi. 153.
122. MS. D. *dicor* 123. MS. D. *mihi.*
127. *infirmo*] *inficior* [ut MS.] MS. D. *infirmor :* et *offendor* pro var. lect.
128. Lege *Nam cur vox, animus quod cupit esse, neget.*
137. MS. D. *recuso.*
140. MS. D. *negat.* 157. *visum—cum*] *visa—dum*
167. *Fama*] *Forma.*
168. *Laudamur vestro*] *Laudatur vulgi.*
170. *foret*] *fuit* [ut V.] MS. D. *foret.*
185. *Quam male—possis*] *Quod bene* [ut MS.]—*posses.*
186. *Sic*] MS. D. *Tunc.*
188. *ipsa* MS. D. *esse* MS. R. mox *forem* uterque.
190. *resedit*] *residit* [ut N. H.]
194. *lusa*] *læsa :* cf. 227. MS. D. *pacta.*
196. MS. D. *deseruisse* MS. R. *destituisse.*
211. *sentiet*] *sentiat* MSS. D. et R.
226. *ista*] *ipsa.*
227. *succurret* MSS. D. et R.
228. *fratris*] *fratres* [ut MSS.] vel *fratrum aut.*
232. *Ipsæa* MSS. D. et R. 232. *—que*] *—ve.*
249. *ira.* MS. D. 251. MS. D. *ipsa tuis.*
253. *sint*] *sunt* (cf. Her. Ep. xiii. 83.) ut MS. D.
256. *digna tui*] *danda tuis* [ut MS.]
259. *faciam*] *sapiam.* 261. *plura*] MS. D. *ista.*
265. *furtivæ*] *captivæ :* cf. Am. i. 2. 30.
Abjudicari videntur 127, 8.

EPIST. XVIII.

Inseritur distichon e notis N. H.
2. *Sesta*] *Sesti* [ut MS.]
5. *morentur*] *morantur* [ut MSS.]
6. *patiantur*] *patiuntur.* 17. *dominæ*] *etiam* [ut V.]
42. *negas*] *neges* [ut V.] 43. *rapturo*] *capturo.*
48. *parte*] *nave* [si recte video.]
50. *adest*] *abest.* 53. *cuncta*] *vera.*
54. *tempora*] *gaudia :* cf. 107.
56. *foribus*] *laribus* [ut N. H.] cf. Her. Ep. xiv. 87. et Rem. Am. 237.

63. *Sinit* MS. D. at MS. R. *sinat.*
70. *vide* MSS. D. et R.
76. *necte*] *sponte* [ut Francius.]
79. *vox nostras nullum*] *vox usquam nostras.*
84. *Fortiter*] *Nitor et.* MS. D. *Fortior.*
87. MS. D. *Et:* pro var. lect. *Ut.*
98. *dabas*] *dabam:* cf. Amor. ii. 2. 58. [ut Nodell. Observat. Crit. ii. p. 18.]
103. *Deque*] *Eque* [ut N. H.]
105. *nox et nos*] *nos et nox* MSS. D. et R.
115. *cunctatus* MSS. D. et R.
119. *vero est—huc*] *videor—ad te.*
121. *si*] *mi* [ut Francius.]
125. *animo*] *animis* MSS. D. et R.
133. *Solitarum*] *Solidarum.*
135. *iterare*] *iter ante* [ut MS.] MSS. D. et R. *iterare.*
142. MSS. D. et R. *nomine crimen.*
144. *vellere*] *tergore* [ut Franc.]
147. *Arte egeo*] *Parte querar.* MS. D. *Parte moror.*
152. *Quæque*] *Quæve.*
153. *quod—et*] *quam—aut* postea voluit *quas—et* cum N. H.
156. *erit in*] *errat* [ut MS.]
160. *Miraque—subito*] *Morsaque* (cf. Met. xiii. 943.) *subitum* [ut N. H.] MS. D. *subitum:* et pro var. lect. *subito* [Jortin. Miscell. Observ. ii. i. p. 195. *Morsaque.*]
171. *et*] *at.*
171. MS. R. *Hinc est quod raro.*
174. *hoc*] *hæc:* cf. Her. Ep. xix. 142.
177. *propius*] *propior* [ut MSS.]
186. *In*] MS. D. *Et.* 186. *mea*] *mihi.*
187. *quid cum mihi*] MS. D. *quid erit cum.*
190. MS. D. *non cautum.* 197. MS. D. *extollar.*
203. *et ut* MSS. D. et R. *ut hanc:* mox *finiat:* lege *desinat* [ut MS.]
211. *fluctibus*] *flatibus:* cf. Her. Ep. vii. 40.
213. *pariterque*] *vestrique.* MS. D. *tenerique* MS. R. *pariterque.*

Abjudicari videntur 1, 2.

EPIST. XIX.

11. *dona*] *mane.* 18. *reddi*] *credi* [ut V.]
21. *mare*] *freta* [ut MSS.]
29. *Utque*] MS. R. *Utve:* MS. D. *Usque:* et pro var. lect. *Utve.*
32. MS. R. *Hellespontiacas—aquas.*

35. *turre*] *turri :* MS. R. *summo—tecto*
36. MS. D. *assiduæ signa notata viæ.*
41. *exisse*] MS. D. *cessisse.*
42. *omnes*] *homines* MS. D.
49. MS. D. *tactis—terra.*
62. *nostra*] MS. D. *vestra.*
70. *natator*] *morator* [ut MS.]
71. *nondum*] *non nunc.*
77. *jactati*] *pacati.*
81. *tonantes*] *sonantes* [ut V.]
82. *esse*] *stare.* 89. *quoque*] *quove.*
92. *tutus*] *cautus.*
100. MS. R. *toro.* MS. D. *viro :* et pro var. lect. *toro.*
105. MS. D. *quam vulnere mordeor :* cf. 114.
116. *certæ*] *certe.* 117. *si quam*] *si qua.*
118. *peccas*] *pecca* [ut Van-Lennep.]
133. MS. D. *Ceyceque et Antonoe.*
151. *et*] *en.* 153. MS. D. *faustos dum stillat.*
154. MS. D. *Cras erimus.* 155. *evicta*] MS. D. *evecta.*
161. *tumidas*] *medias* [ut V.]
169. *quisque*] *uterque.* 171. *amare*] *amori.*
180. *fit puppibus*] *sit passibus.*
183. *vincuntur*] *merguntur* [ut MSS.]
207. *fractis*] *stratis :* cf. Her. Ep. vii. 49.

Abjudicari videntur 29, 30, 65, 6. 147, 8.

EPIST. XX.

In disticho in Not. Heins. MS. D. *nomen :* et pro var. lect. *carmen.*
4. *dolor*] *tui* [ut Scal.] MSS. D. et R. *dolere dolor.*
13. *idem*] MSS. D. et R. *et id :* mox *timeo :* lege *cupio.*
15. MS. D. *nunc* [ut N. H.] MS. R. *nec.*
16. MS. D. *hic mihi.*
20. MS. R. *tulisse.* MS. D. *notasse.*
23. *quo*] *uti* [ut V.] MSS. D. et R. *quod.*
24. *me*] *te :* cf. Her. Ep. vi. 24.
24. MS. D. *potest.* 27. *arte* MSS. D. et R.
33. *rogantia*] MS. D. *precantia.*
36. MS. D. *tu :* et pro var. lect. *te* mox *ipse peti.*
38. *caute*] *astute.*
41. MS. R. *imo.* 46. *credis*] *credas* [ut N. H.]
48. *tui cupido*] *meo cupidi* [ut N. H.] MSS. D. et R. *mei cupido.*
67. *patiar*] *patior.*
70. *victa*] MS. D. *nempe* [ut V.]—*virum* MS. R. *suum.*
74. *parva*] *facta.* 77. MS. D. *famulæ.*

78. *ad tua* MSS. D. et R.
87. *volet*] *voles* [ut N. H.]
93. *Hoc quoque quod jus est*] MS. D. *Hoc quod amor jussit* [ut V.]: cf. 230. et Her. Ep. iv. 10.: et pro var. lect. *jus sit*: mox *scriptum est.*
94. MS. D. *solo.*
100. MS. D. *novit*: et pro var. lect. *nolit.*
101. *Calydonis aper; nam scimus ut illo*] *Calydon; nempe nescimus an illâ*: paullo ante MS. D. *Testis adest.*
113. *existere*] *hanc fallere* [ut MSS.]
120. *subest—lætus*] MS. D. *subit—lenis.*
121. *e si*] MSS. D. et R. *et si.*
134. *insideoque*] *adsideoque* [ut MS.]
143. *præcerpere*] MS. D. *abscidere*: et pro var. lect. *decerpere*
144. *sepem*] *spes* MS. D. [ut V.] *spem* MS. R.
155. *humani*] *thalami* [ut Francius.]
159. *adjuravit*] MS. D. *se juravit.*
161. *timet hæc*] MSS. D. et R. *hæc et* [ut V.]
162. *Num dubites*] *An dubitas* MS. D.
172. *quid*] *te* [ut edit. princ.] MS. D. *Ad te.*
176. *illa*] MSS. D. et R. *ille.*
183. *aliæ—patiantur*] *alii—patiuntur* MS. D. *patientur* MS. R. *patiuntur.*
184. *tristem*] MS. D. *medicam.*
188. *Exciderint—lecta*] *Exciderant—pacta.* MSS. D. et R. *Exciderant—tecta.* V. *nostra.*
189. *cassibus*] *casibus* [ut V.]
193. *et—quæ sint*] MSS. D. et R. *hæc—quæ sunt.*
204. *facis*] *facit* [ut Burm.] Sic et Cuperus Epist. 417.
212. *tuam*] *reor* [ut MSS.] Cydippe hæc loquitur.
219. *Sic tamen—quantusque*] *Tu tamen—qualisque* [N. H. *qualisque.*]
223. *probaris*] MS. D. *probabis.* MS. R. *probatis.*
226. *jungit*] MSS. D. et R. *jungat.*
228. *erat*] *eram.* 230. *vigilans*] *vigilem* [ut MS.]
235. *data—sonabunt*] *rata*: cf. Her. Ep. xvi. 90. mox *salutis* [si recte video]: cf. Her. Ep. xxi.
242. *Clausaque*] *Clausula.*

EPIST. XXI.

16. *Pallida—putas*] *Tabida*: cf. 60.—*puta.*
23. *Jamque*] *Cumque* [ut Gronov.] 25. *eram*] *erant.*
26. *trepido*] *tepido* [ut N. H.]
28 *sit*] *sis* [ut V.] 29. *Quâ*] *Quo* [ut N. H.]
38. *Proditis*] *Perditis*: cf. 58. 44. *inest*] *adest.*
49. *et*] *at.* 55. *Dicam*] *Dic mihi.*

67. *æquore*] *tempore* vel *sidere.*
89. *crinibus*] *cruribus* [ut N. H.]
91. *sacra*] *grata* [ut MSS.]
113. *veluti*] *vel humo* [ut N. H.]
127. *donis*] *proci.*
135. *conjuravimus*] *nos juravimus.* 144. *eras*] *erat.*
165. *Suas deducta*] *sua deductas*: cf. Am. 1. 6. 67. Ita Cuperus Epist. 421.
167. *consurgere*] *consistere* [ut Burm.] 168. *rubor*] *color.*
180. *Atque*] *Aque* vel *Ave.* 186. *fit*] *sit* [ut V.]
198. *versor*] *vertor* [ut Francius.]
199. *tecto*] *clauso* vel *demto.*
205. *Si—lingua*] *At—si qua.*
213. *sane*] *anne* [ut N. H.]
227. *adspiceres—prout*] *adspicias—quod et.*
228. *Et discas*] *Adspicias.*
229. *cum sit*] *nisi si.*
234. *testis*] *vocis*: cf. Fast. iv. 58.
238. *et vates hoc et mea*] *hoc vates hoc edita.*
239. *numen*] *partes* [ut N. H.]
240. *in tua vota*] vel *in tua jura*: cf. Am. i. 2. 20. vel *utilitate.*

Abjudicari videntur 247, 8.

IN SABINI EPISTOLAS.

EPIST. I.

5. *mallem*] *malles.*
6. *tibi—dicere—feram*] *te—discere—fero.*
11. *curæ est*] *curas* [ut V.]
31. *unus*] *unum* [ut N. H.]
37. *Colchiacis—herbis*] *Iolciacas—herbas.*
44. *mea*] *mei.* 49. *semper*] *nempe.*
52. *et*] *ut.* 56. *toties*] *quoties.*
86. *ipsa reperta*] *visa repente.* [Burm. *usa repente.*]
102. *ira*] *illa.* 106. *pro quo*] *sub quo.*
116. *mala*] *nece.* 118. *Herculeam*] *Tyndaream.*

EPIST. II.

19. *occurrere*] *succurrere* [ut N. H.]
21. *tibi*] *tuis* [ut N. H.]
22. *Quæque*] *Curre* [ut N. H.]
47. *Ignosce et—es*] *Ignoscet—est* [ut N. H.]
49. *dixit*] *dicit.* 59. *cari*] *caræ* [ut Burm.]

62. *freta*] *juga.* 71. *illa*] *ipsa.*
73. *mihi*] *tibi* [ut N. H.]
83. *revocaret—noctis*] *revocarent—noctes* [ut N. H.]
87. *cujusque*] *cujusquam* [ut N. H.] 88. *iste*] *ipse.*
94. *quoque currit*] *mihi credit* [ed. princ. *credit.*]
101. *mihi*] *jam* [ut N. H.]
103. *Excuset patrem fatis in parte relicta Gnosis*] Olim voluit *Accusat patrem, satis est, si fama relicta Gnosside:* Postea nil mutat præter *in parte,* legendo *non sponte.*

EPIST. III.

2. *rescribam*] *rescribat* [ut N. H.]
6. *cales*] *cades* [ut N. H.]
15. *Reginam—nisi*] *Reginæ—non* [ut N. H.]
18. *Læsa es*] *Læderis* [ut N. H.]
65. *mavors—ultroque*] *mavult—superosque.*
78. *metuenda*] *retinenda* [ut N. H.]

ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ. *EURIPIDIS MEDEA.*

In usum studiosæ juventutis recensuit et illustravit PETRUS ELMSLEY, *A. M. Oxonii,* 1818. 8*vo.*

P. ELMSLEIUS, vir ingenii doctrinæque laude florentissimus, quum iam a. 1815 adnotationes in Medeam edidisset, nunc etiam textum exhibuit, adiuncto commentario, qui præter illas adnotationes hic illic auctas mutatasque etiam alias novas contineret. Propositum erat ei, ut, quum duplex editoris officium sit, alterum emendandi scriptoris, alterum interpretandi, interpretationem potissimum, quam Porsonus fere totam neglexisset, adnotationibus suis consectaretur: in qua re quum Valckenarii Marklandique exemplum sibi imitandum sumpsisset, concessum sibi existimavit, quod et illi et alii fecissent, ut occasione data vel locos alios, quam de quibus ageretur, corrigeret atque explanaret, vel quidquid non nimis ab instituto alienum videretur, adiiceret. Præsidia ad emendationem poetæ habuit nonnulla, quibus aut caruit, aut non usus est Porsonus, codices quinque Vaticanos, totidem Parisinos, alios-

que libros, quorum accurata descriptio subiecta est præfationi. Adnotatione fere omni iam typis descripta, scholia ad eum perlata sunt, quæ A. Matthiæ edidit: ex quibus quum intellexisset, partem telæ sibi retexendam esse, aliis negotiis præpeditus, id se alio fortassis tempore facturum ait. De hac igitur editione sententiam nostram dicere sic decrevimus, ut quum universe, quid nobis de P. Elmsleii opera videretur, exponeremus, tum iudicium nostrum exemplis, quantum quidem in hac, quæ nobis concessa esset, spatii brevitate fieri posset, confirmaremus.

Ac laudamus diligentiam, qua Editor diversitatem scripturæ etiam in minutissimis rebus indicavit; qui ut molestissimus labor sit ei, qui eum in se recepit, at utilissimus sæpe est utentibus eo. Laudamus etiam curam in explicatione verborum et rerum grammaticarum adhibitam, gratique accipimus emendationes aliorum quam Medeæ locorum copiosissimas. Non diffitemur tamen, universam hanc rationem adnotationum, licet illustrissimorum virorum exemplis monstratam, non ex omni parte nobis probari, ut quibus interpres ea tantum videatur afferre debere, quæ ad id ipsum, ut intelligatur scriptor, aliquid conferant. Ea sunt autem, primo verborum significationes et constructionum rationes, deinde mens et sententia scriptoris, ad quam, in poeta potissimum, etiam illud pertinet, ut quæ apte, venuste, graviter dicta sint, vel etiam quæ incommode, ostendantur; tum historiarum omnisque rei antiquariæ explanatio; denique iudicium de toto opere, eiusque compositione, ac virtutibus vitiisve. Non requirimus, ut quis hæc simul omnia complectatur: immo bene scimus, alias alio fine institui scriptorum editiones: sed quemcumque quis sibi finem proposuerit, ad eum quæ non pertinent, omittenda potius, etiam si utilissima sint, censemus. Nihil enim nisi morantur lectorem, quem consentaneum est intelligendi scriptoris caussa commentarios legere. Nunc si de rebus alienis in commentariis scriptum est, non tam hi scriptoris caussa facti esse, quam scriptor, ut commentarius scribi potuerit, editus videtur. Quamobrem nostra quidem sententia huiusmodi res alienæ aut iis locis, in quibus apte afferuntur, reservandæ, aut peculiari aliquo variarum observationum libello comprehendendæ sunt. Locis enim non suis positæ onerant commentarios, et pro elegantia, qua aliter placituri essent, molestos eos ad legendum reddunt. Vellemus Elmsleius hac in re Porsonum imitatus esset,

qui quum plurima dare posset, tamen ea tantum, quæ ad rem pertinerent, afferenda iudicavit: unde quis est, qui eius adnotationes non maxima cum voluptate legat? Numeramus autem in his, quæ nobis aliena videntur, etiam aliquot obiter allatas emendationes, quæ partim quod brevissime indicatæ sunt, lectori rationes requirenti molestiam creant, partim ex tempore fusæ videntur, ut p. 86. ubi Æschyli locum in Choephoris parum pensitata coniectura tentatum videmus. Præter illa vero, quæ aliena sunt et nihil ad rem faciunt, haud pauca sunt in Elmsleii commentario, quæ propterea mallemus omissa esse, quia pervulgata sunt, et nemini ignota: qualia multis exemplis communiri quid opus est?

Contra sunt etiam, quæ omissa ægre feramus. Nam quum totus fere commentarius in rebus grammaticis versetur, quas quidem opinamur propterea afferri, ut mens scriptoris intelligatur, id ipsum Editor doctissimus aliquanto, quam debebat, minus curasse nobis videtur. Neque enim dubitamus, si id potius egisset, ut sententiam scriptoris in quoque loco diligenter explanaret, nonnulla eum additurum fuisse, quæ non dixit, aut aliter quam dixit, propositurum. Hæc autem sententiarum in quoque loco diligens consideratio, quam sæpius ab eo neglectam videmus, monet, ut de eo dicamus, in quo omnium maxime a viro præstantissimo dissentimus. Quamquam enim maximopere laudandam putamus sagacitatem illam ac diligentiam, qua ad res grammaticas, quæ alicui dubitationi possint obnoxiæ esse, attendere solet: tamen rationem illam, qua in inveniendis et constituendis regulis grammaticis uti consuevit, nullo pacto probamus, immo, ut libere profiteamur, tanto censemus damnosiorem et perniciosiorem esse, quod iam esse quosdam videmus, qui quod non ita pridem in Porsono faciebant, ut, quidquid is dixisset, ipsa veritate verius haberent, id nunc idem in Elmsleio facere incipiant. Leges habere Græcam linguam quis negabit? At non minus certum est, nullam esse linguam, quæ liberior sit et maiorem in formandis vel ipsis verbis vel eorum constructionibus varietatem admittat. Quo maior iis, qui hanc tam infinitam copiam explicare student, cautio adhibenda est, ne regulas confingant, quas mox appareat non satis certo fundamento niti. Sed, ut ingenue fateamur, videtur nobis vir doctissimus prorsus vestigia sequi Atticistarum, quos constat exiguo numero exemplorum adductos regulas condidisse, quas postea diligentior pervesti-

gatio aut plane falsas, aut certis tantum conditionibus veras esse intellexit: ut dubitemus, an non satis exploratum habeat, quid sit illud, quod regulam dicimus: quæ non est fortuita aliquot exemplorum consensio, sed necessaria parilitas. Atqui necessarium nihil est, nisi quod habet certam rationem, quare sic sit, ut est, neque aliter. Hæc ratio in rebus grammaticis pro diversa earum natura diversa est. Est autem triplex: prima, quæ solo usu continetur: eaque in his tantum rebus locum habet, in quibus, cur quid ita sit, nulla omnino præter experientiam caussa inveniri potest, ut cur ναὶ non significet οὔ; secunda, quum quale quid sit, ex eo cognoscendum est, quod alia linguæ lex, unde illud pendet, verum aut falsum esse docet: cuiusmodi est ἀμπλακεῖν et ἀμπλάκημα dixisse Græcos, ubi prima syllaba longa est. Nam quod Elmsleio p. 100. una cum aliis placet, etiam producta prima syllaba ἀπλακεῖν et ἀπλάκημα dictum esse, id nulla auctoritas vincet, ne barbarum, et non minus barbarum esse contendamus, quam si quis nobis ἀβλὺν et ἀβροσίαν vellet obtrudere. Tertia denique ratio, quæ in significationibus maxime vocabulorum et varia constructionum potestate cernitur, ea est, quæ fontem habet iustum quum ipsorum vocabulorum interpretationem, tum accuratam locorum, in quibus inveniuntur, contemplationem, unde apparere necesse est, cur quid aut nequeat dici, aut posse dici censendum sit. Hoc enim nisi quis doceat, ne centena quidem exempla unum, quod illis repugnet, convellere poterunt. Ad hæc igitur quum Elmsleius non satis attendisse videatur, non est mirum, multas ab eo regulas afferri, quas certo scimus ipsum aliquando improbaturum esse.

Sed convertamus nos ad singula, ut, quæ diximus, exemplis comprobemus. Afferemus autem talia potissimum, in quibus dissentimus ab Editore clarissimo, non quo reprehendere velimus virum, quem maximi facimus, sed quia censuram, quæ nihil aliud quam liber ipse, cuius ea censura est, contineat, inutilem esse existimamus. Sed ne hinc illinc decerpendo cupide quæsivisse dissentiendi materiam videamur, consistemus in adnotationibus ad argumentum fabulæ eiusque prologum.

Incipit liber doctis observationibus ad argumentum Medeæ a scholiastis scriptum. In his illud mirati sumus, quod vir doctissimus p. 67. ubi, quod in scholiis ad v. 20. de Medea scriptum est, affert, ὅτι δὲ ἐβασίλευσε Κορίνθου, ἱστοροῦσιν Εὔμηλος καὶ Σιμωνίδης, λέγων

οὕτως· οὐδὲ κατ' εἰς Κόρινθον, οὐ Μαγνησίαν ναῖεν, ἀλόχου δὲ Κολχίδος συνάστεος Θράνου Λεχαίου τ' ἄνασσε, non modo non adnotavit, quæ Eumelus narraverat, ex eo scriptore relata esse a Pausania II. 3, 8. quin partem ipsorum Eumeli de hac re versuum exstare apud schol. Pind. Ol. XIII. 75. Tzetzen ad Lycophr. 174. qui eos etiam ad v. 1024. respicit, et in Catal. Bibl. Matrit. p. 263. tractatosque esse ab Ruhnkenio Ep. crit. II. p. 221. s. sed etiam quod Simonidis verba sic scribenda esse coniecit, Κόρινθον δὲ ναῖεν, οὐδ' ἵκετ' ἐς Μαγνησίαν· ἀλόχου δὲ Κολχίδος συνέστιος, Θράνου Λεχαίου τ' ἄνασσε. Ingeniosam esse hanc coniecturam quis neget? Sed quis non etiam fateatur audaciorem esse, quam ut ita scripsisse Simonidem credibile sit? Nos quidem etsi scimus quam periculosum sit, tam brevia fragmenta, si gravius corrupta sint, emendare, tamen ita potius scripsisse Simonidem coniicimus: ὁ δὲ χαρεὶς Κόρινθον, οὐ Μαγνησίαν, ναῖεν, ἀλόχου δὲ Κολχίδος συννάστιος, Θράνου Λεχαίου τ' ἄνασσε. Thraui nomen ignotum geographis.

Quæ mox p. 68. dicit Elmsleius, scribendum esse in argumento Medeæ, τὸ δρᾶμα δοκεῖ ὑποβαλέσθαι παρὰ Νεόφρονος διασκευάσας, in hoc, ut in omnibus iis, quæ accurate de hac re disseruit, neminem fore putamus, qui ab eo dissentiat.

P. 69. Observat ad verba scholiastæ παρ' οὐδετέρῳ κεῖται ἡ μυθοποιΐα, Scaligerum scribere παρ' οὐδενὶ, ut in argumento Orestis legitur. Dein, " nostro loco," inquit, " exspectasses, παρὰ Νεόφρονι κεῖται ἡ μυθοποιΐα:" similiaque affert ex argumento Baccharum et Philoctetæ. Non inutile fuisset admonere, illud παρ' οὐδετέρῳ de Æschylo et Sophocle intelligendum esse. Nam qui ista argumenta scripsit, Thomas M. sive alius supparis ævi grammaticus, eos tantum, qui adhuc superstites sunt, tres tragicos norat. De horum duobus ergo illud παρ' οὐδετέρῳ intelligendum: ac vereor ne idem etiam in Orestis argumento reponendum sit.

Quæ sequitur pagina, ea quum alia recte exposuit vir doctissimus, tum illud, has quattuor Euripidis fabulas, Medeam, Hippolytum, Alcestidem, Heraclidas, cæteris antiquiores videri, quod numeros haberent severiores et puriores, quam reliquæ, quarum aliæ alias negligentia superent, ut Orestes Hecubam. In subiecta adnotatione, " melius," inquit, " de ea re iudicare possemus, si pauciores essent Euripidis tragœdiæ, quarum ætas nobis prorsus ignota esset." Nobis quidem minime dubia videtur hæc ratio

tempora tragœdiarum ex scribendi incuria constituendi. Nam nos, qui hoc primi observavimus, quum ante hos XII. annos, caussam tantæ tragœdiarum dissimilitudinis cognoscere cupientes, omnes, quæ hodie exstant, Græcorum tragœdias intra paucos dies in id unum intenti perlegeremus, ad singulas, quæ melior, quæ peior videretur, adnotavimus: quæ iudicia quum deinde conferremus cum historicis, quæ quidem in promptu essent, argumentis, nullam vidimus negligenter scriptam fabulam priorem esse Olympiade LXXXIX. nullam autem accurate scriptam ea Olympiade posteriorem, sed quo quæque recentior esset illo tempore, eo plura et maiora continere incuriæ documenta. Unde iure nobis videmur collegisse, etiam de illarum tragœdiarum temporibus iudicari posse, quæ quando editæ essent aliunde non constaret. Neque ad hunc usque diem quidquam se nobis obtulit, quo non confirmari eam opinionem animadverterimus. Et illas quidem quattuor, quas Elmsleius nominavit fabulas, in nostris quoque Adversariis ut antiquæ et puræ notatæ sunt. Nec minus de Hecuba et Oreste cum eo consentimus. Meminerint vero lectores, caute in hoc genere procedendum esse in iis fabulis, quæ cæteroquin puræ, hic illic tantum negligenter scriptæ videntur, ut Alcestis, quam putamus bis editam esse, et iterum quidem eo tempore, quo iam irrepserat ista incuria.

Ingeniose deinde disputat Elmsleius de eo, quod in argumentis adnotari solet, *οὐ σάζεται*, deque numero fabularum Euripidis. Sed redeunt hæc ad conjecturas, in quibus multa non possunt non incerta manere. Unum notabimus, in quo, licet non omnino sua culpa, erravit vir doctissimus. Nam quod in vita Æschyli scriptum est, fecisse Æschylum *δράματα σατυρικὰ ἀμφὶ τὰ πέντε*, sic putat intelligendum esse, non amplius quinque servatas fuisse satyricas fabulas. At de tam exiguo numero non ita dubitanter loquutus esset scriptor iste. Vexavit et fefellit hic locus etiam Boeckhium in libro, quem scripsit de tragicis Græcis, p. 27. Longe aliud quid, sed illud aperte verum duo codices, quos ipsi inspeximus, præbent: *καὶ ἐπὶ τούτοις σατυρικὰ ἀμφίβολα πέντε*.

Ad titulum Medeæ docte disseruit Elmsleius de versibus quibusdam, qui ex Medea Euripidis citantur, quum tamen non exstent in ea fabula; affertque quum alia utilia, tum illud, et veteribus sæpe accidisse, et recentioribus, ut alios ac volebant auctores

librosve nominarent. Et ita lusit casus, ut ipsi id in ea adnotatione accideret, p. 74. Aristophanem pro Euripide dicenti.

Veniamus vero ad ipsum Euripidis textum. Et statim ad v. 2. ubi Ξυμπληγάδας cum Brunckio edidit, de illo ξὺν ubicumque metrum ferat reponendo pauca affert, adiecta longa enumeratione locorum Medeæ, in quibus Aldus et Lascaris vel ξὺν vel σὺν exhibuerint. Vellemus nos quidem magnopere, desinerent critici talia contra libros mutare. Tragicos sibi in hac re non constitisse, nec regulam aliquam, sed quod in quoque loco auribus magis blandiretur, vel usitatius esset, sequutos esse, ut metrum, ita rei ipsius natura docet. Similia in Virgilio adnotavit A. Gellius. Omnino autem cogitare debemus, multo facilius huiusmodi constantiam in Thucydidem, quam in tragicos cadere, siquidem hic uno utitur dicendi genere, quod illo tempore in usu erat, tragici autem dictionem usurpant ex patrii sermonis certo temperamento atque epicorum et lyricorum usu compositam, in qua multa sunt, quæ eo ipso, quod non sunt Attica, poetica habentur. Quis hodie a poetis exigat, ut huiusmodi in rebus sibi constent? Et tamen antiquos illos, ut morosi ludimagistri pueros, castigamus, quod quæ nos scilicet eos observasse volumus non observarint. Simile præceptum est de præpositione ἐς et εἰς, de qua dixit Elmsleius ad v. 55. quo in genere utilius fuerat, quærere, quibus in formulis altera forma magis usitata fuisset, quam constantiam poetæ obtrudere nimis profecto dubiam. Vellemus vir doctissimus in his tam recto et prudenti iudicio usus esset, ut ad v. 88. ubi egregie de usu formarum communium et poeticarum disseruit.

Ad v. 4. 5. hæc scripta legimus: "*Mallem* μήτ' ἐρετμῶσαι, inquit Brunckius. Male. *Μήτε* post μὴ vel μηδὲ solœcum est. Negant hoc, sed frustra negant, mea quidem sententia, Hermannus ad Sophoclis Ai. 423. (428.) Reisigius in Aristoph. I. p. 189. Citat Matthiæ Gramm. Gr. §. 602. Thucydidem III. 48. καὶ μηδὲ οἴκτῳ πλέον νείμαντες, μήτε ἐπιεικείᾳ. Ubi μήτε οἴκτῳ habent omnes fere codices scripti, et primæ quatuor editiones. Sed huiusmodi errores etiam contra librorum consensum tollendi sunt. Vide ad v. 1213. 1323." In Thucydidis loco μήτε scribendum esse, non est dubium. In censuris Edinburgensibus, quarum auctoritatem Elmsleius ad Aiacis locum affert, quid aut a quo scriptum sit, nescimus: sed idem est, proferre falsam regulam, et prolatam sequi. Putamus

autem luculentissime in hoc exemplo ostendi posse, quid sit illud, quod supra in P. Elmsleii regulis grammaticis reprehendimus. Solœcum est, inquit, οὔτε post οὐ, μήτε post μή. Nihil continet hæc regula, quod non pridem notum fuerit omnibus, qui Græca bene didicerant. Satis habeo Im. Bekkerum commemorare, qui multa huius generis vitia in Theognide sustulit. Nec profecto Elmsleium quisquam vituperabit, si idem fecit. At quod id propter regulam facit, quæ falsa est, id vero non possumus non improbare. Dupliciter autem falsa est ista regula. Nam primo, si post οὐ et μὴ non potest οὔτε et μήτε dici, potest autem οὐδὲ et μηδὲ, luce clarius est caussam huius rei non esse in prægresso isto οὐ vel μὴ, sed in diversa significatione particularum οὔτε et οὐδὲ, μήτε et μηδέ. Deinde etiam si non præcessit οὐ vel μὴ, non οὔτε et μήτε, sed οὐδὲ et μηδὲ dicitur: ἐκ δέ μοι ἔγχος ἠΐχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν· θάρσει, Δαρδανίδη Πρίαμε, φρεσὶ, μηδέ τι τάρβει. Et mirandum sit, a F. A. Wolfio in Odyss. β. 82. servatam esse vulgatam scripturam, quæ aperte falsa est: ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὔτε τις ἔτλη Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν: compara Iliad. δ. 22. 429. θ. 459. Itaque nullo modo propter prægestum οὐ vel μὴ, sed propter suam ipsarum naturam particulæ οὔτε et μήτε certis in locis poni nequeunt. Hoc ergo ostendendum erat, quæ esset illa harum particularum natura, quæ eas non ubique poni pateretur; non autem ratio afferenda, quæ neque esset ulla, nec posset esse. Falsa vero regulæ ratio hoc duplex damnum affert, quod neque intelligi potest regula, et transfertur ad ea, ad quæ adhiberi non potest. Quod si οὐ et μὴ non sunt in caussa, quare οὔτε et μήτε sequi nequeat, quomodo vincet vir doctissimus, nusquam eas particulas iungi posse? Sed ne hanc quæstionem ita in suspenso relinquamus, age, ipsi paucis hunc locum grammatices explicemus.

Apertum est autem, rem omnem a vi particularum τὲ et δὲ repetendam esse. Καὶ particula est coniunctiva; τὲ adiunctiva; δὲ disiunctiva. Ἐγὼ καὶ σὺ πορευόμεθα est, *ego et tu imus:* quo indicatur coniunctos ire duos, et instar unius habendos esse, i. e. unum par. Ita dicitur *Castor et Pollux*, i. e. Dioscuri. Ἐγὼ σύ τε πορευόμεθα est *ego tuque imus*; quod qui dicit, se ire significat, altero comitante quidem, sed ita, ut, etiam si non comitaretur, ipse nihilominus iturus esset. Sic dicitur *Senatus Populusque Romanus:* non enim coniuncti in unam communitatem intelliguntur,

sed senatum censuisse, idque populum deinde approbavisse. Nemo vero dicet ἐγὼ σὺ δὲ πορευόμεθα, quia disiunctiva particula repugnat, ubi quid a coniunctis fieri dicendum est. Contra recte dictum est, ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφὴ γύναι: nam quum commune sit hoc, quod multum est, disiungitur id in diversas sibique oppositas partes, miseriam et scientiam. Apparet autem inepte dicturum, qui si miseriam et sapientiam coniunctas dicere vellet, ita diceret, πολλὰ τάλαινα, πολλά τε σοφή: non enim sapientiam adiungeret miseriæ, sed copiæ notionem eidem notioni adnecteret, quod absurdum est. Quare semper in huiusmodi repetitione eiusdem notionis, aliud, quo in diversas partes disiungatur, additum habentis, δὲ usurpari videmus, quum quidem illa notio pro communi partium nota est. Aliter minime. Sic quod apud Homerum est, πολλὰ δ' ἄναντα, κάταντα, πάραντά τε, δόχμιά τ' ἦλθον, si communem voles notionem esse multitudinis, dicendum erit, πολλὰ ἄναντα, πολλὰ δὲ κάταντα, πολλὰ δὲ πάραντα, πολλὰ δὲ δόχμια; sin minus, necessario dices, πολλὰ ἄναντα, κάταντά τε πολλὰ, πάραντά τε πολλὰ, δόχμιά τε πολλά. Redeamus nunc ad οὔτε et μήτε. Atque apparebit iam, opinor, non eas particulas omnino, sed certa tantum conditione non posse post οὐ et μὴ poni. Etenim ubi coniuncta in unum cogitari volumus, quorum communis sit negatio, diversa autem ea, quæ negantur, ibi necessario οὐδὲ et μηδὲ dicendum est. Absurdum foret enim, negationem cum negatione, i. e. idem secum ipso in unum coniungi. Dividi vero in partes, quod unum est, recte potest: cui rei inservit disiunctiva particula δέ. Fac enim vel maxime natura sua coniuncta esse, quæ sic enunciantur, e. c. hoc Theognidis v. 425. πάντων μὲν μὴ φῦναι ἐπιχθονίοισιν ἄριστον, μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου· aut illud eiusdem v. 1214. ἀργαλέη δ' οὐκ ἔπι δουλοσύνη, οὐδ' ἡμᾶς περνᾶσι· tamen ineptum quid et absurdum habebis ubi μήτε et οὔτε posueris, idque tanto magis, quo illa sunt magis similia. Hoc enim dices: *optimum est, natum non esse, prætereaque lucem non videre: non adest servitus, prætereaque non vendunt nos.* Clare intelligetur discrimen, ubi copulam ab negatione removeris. Recte enim iam dices, μὴ φῦναι, μὴ ἐσιδεῖν τε αὐγὰς ἡλίου· οὐκ ἔπι δουλοσύνη, οὐ περνᾶσί τε ἡμᾶς. Ut hic ineptum foret δὲ, quia hæc adiuncta sibi, non disiuncta sunt, ita ineptum est οὔτε et μήτε, quia adiungit idem eidem. Nam illud est, *aio non servire et non vendi;* hoc autem, *nego servitutem et nego venditionem,* quod est discreta seorsim

negantis, non coniuncta negantis simul. Similis ratio est, ubi nulla negatio præcessit. Nam quum negativa sententia natura sua opposita sit sententiæ affirmativæ, non potest coniungi cum ea, sed disiungenda est. Remove particulam τε a negatione, quo facto habebis duas affirmativas sententias, et recte ea utere: ut in illis Homericis, quæ supra attulimus: ἐκ δέ μοι ἔγχος ἠΐχθη παλάμηφιν ἐτώσιον, οὐκ ἔβαλόν τέ μιν· θάρσει, μὴ τάρβει τε. Utrumque recte dices etiam sic, καὶ οὐκ ἔβαλόν μιν· καὶ μὴ τάρβει. Tantumdem est enim atque ἥμαρτόν τε, εὔθυμος ἴσθι. Sed pone δὲ in sententia affirmativa, et senties repugnare: ἔγχος ἠΐχθη ἐτώσιον, ἥμαρτον δέ· θάρσει, μὴ τάρβει δέ. Eadem vero ratione, qua negativa sententia affirmativæ opposita δὲ requirit, etiam affirmativa, si negativæ opponitur, hanc sibi particulam vindicat: οὐκ ἔτυχον, ἥμαρτον δέ· μὴ τάρβει, θάρσει δέ.

Hactenus quæ attulimus, iis hoc nos putamus effecisse, ut regulam istam non ita exprimi debuisse appareat, οὔτε et μήτε non post οὐ et μὴ poni. Iam vero ostendamus, etiam eo falsam esse eam regulam, quod negat fieri, quæ est ubi recte fiant. Nolo talia commemorare, quale hoc Theognidis est v. 535. οὔ ποτε δουλείη κεφαλὴ ἰθεῖα πέφυκεν, ἀλλ' αἰεὶ σκολίη, καὐχένα λοξὸν ἔχει· οὔτε γὰρ ἐκ σκίλλης ῥόδα φύεται, οὐδ' ὑάκινθος, οὔτε ποτ' ἐκ δούλης τέκνον ἐλευθέριον: quamquam hæc quoque regulæ isti repugnant. Sed utar aliis. Est autem hæc duplex ratio. Ac primo recte ponitur οὔτε et μήτε post οὐ et μὴ, ubi οὐ et μὴ pro οὔτε et μήτε dictum est. In huiusmodi enim locis non additur negatio negationi, sed una negatio distinguitur in partes. Οὔτε ἀνὴρ, οὔτε γυνὴ nemo negabit recte dici. Οὐκ ἀνὴρ, οὔτε γυνὴ, si hæc coniuncta cogitari volumus, perperam dici, ex iis, quæ supra disputavimus, sequitur. At idem ubi sic dicitur, ut οὐ pro οὔτε sit, quod quum fit, aliter pronunciari hæc verba debent, quam quum dicitur οὐκ ἀνὴρ, οὐδὲ γυνὴ, recte iunguntur istæ particulæ. Quis nescit illud: ἐπεὶ οὐ ἔθεν ἐστὶ χερείων οὐ δέμας, οὐδὲ φυὴν, οὔτ' ἂρ φρένας, οὔτε τι ἔργα? Illa, οὐδὲ φυὴν, ad οὐ δέμας, adiecta sunt cum oppositione quadam: hæc vero, οὐ δέμας, οὔτε φρένας, οὔτε ἔργα, distinguuntur ut partes, quarum communis est negatio. Æschylus Pers. 586. τοὶ δ' ἀνὰ γᾶν Ἀσίαν δὴν οὐκ ἔτι περσονομοῦνται, οὐκ ἔτι δασμοφοροῦσιν δεσποσύνοισιν ἀνάγκαις, οὔτ' ἐς γᾶν προπιτνοῦντες ἄρξονται· Heathius (iam hic enim regulam istam norat) scribi volebat οὐδ' ἐς γᾶν, quod in nullo libro est. Homerus Od. δ. 566. οὐ νιφετὸς, οὔτ'

ἢ χειμὼν πολὺς, οὔτε πότ' ὄμβρος: quod Iosephus de B. I. II. 8. p. 165. apte citatus a Windeto, cuius notitiam debemus doctissimo Barkero in Recreationibus Classicis p. 348. ex illo ipso Homeri loco ita expressit: χῶρον οὔτε ὄμβροις, οὔτε νιφετοῖς, οὔτε καύμασι βαρυνόμενον. Odyss. ι. 136. ἐν δὲ λιμὴν εὔορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν, οὔτ' εὐνὰς βαλέειν, οὔτε πρυμνήσι' ἀνάψαι. Ac ponitur etiam οὔτε et μήτε omisso οὐ vel μὴ, quod quidem pro οὔτε et μήτε sit. Æschylus Choeph. 292. δέχεσθαι δ' οὔτε συλλύειν τινά. Isæus de Philoctemonis hered. p. 132. ed. Reisk. παραδοῦναι οὔτε λαβεῖν ἠθέλησαν. Et p. 147. ἐκεῖ μὲν γάρ ἐστι, νόθῳ μήτε νόθῃ εἶναι ἀγχίστειαν μήθ' ἱερῶν μήθ' ὁσίων. Sic scribendum videtur pro μηδὲ νόθῃ. Admodum libere enim particulas huiusmodi tractat lingua Græcorum. In his quidem particulis rariora sunt hæc, alterum οὔτε plane omissum apud Æschylum Eumen. 502. vel ὡς δ' αὕτως pro eo positum apud Theognidem v. 1159. 1270. At δὲ quidem sæpius infertur, ut Iliad. η. 33. Intelliget iam, ut opinor, vir doctissimus, cur in Aiacis loco, quem in adnotatione sua attigit, servandum esse οὔτε contenderimus. Non minus μήτε servandum videtur in Sophoclis Œd. Col. 495. λείπομαι γὰρ ἐν τῷ μὴ δύνασθαι μήθ' ὁρᾶν, δυοῖν κακοῖν. Ubi si μὴ pro μήτε dictum accipimus, recte se habet, quod sequitur, μήτε. Apertum est autem, tum esse coniunctim pronunciandum μὴ δύνασθαι μήθ' ὁρᾶν; sin μηδὲ scribimus, divisim, μὴ δύνασθαι, μηδ' ὁρᾶν. Huiusmodi autem multi loci sunt. Hesiodus O. et D. 188. οὐδέ τις εὐόρκου χάρις ἔσσεται, οὔτε δικαίου, οὔτ' ἀγαθοῦ. Potuit sic, potuit vero etiam, ut apud Stobæum legitur, οὐδὲ δικαίου, οὐδ' ἀγαθοῦ, si divisim ut diversa, non ut copulata et partes unius proferri voluit. Theognis v. 1. οὔποτε σεῖο λήσομαι ἀρχόμενος, οὐδ' ἀναπαυόμενος. Potuit οὔτε scribere, si vel οὔποτε pro οὔτε ποτὲ dixit, vel οὔτε ante ἀρχόμενος intelligi voluit. Pariterque v. 125. οὐ γὰρ ἂν εἰδείης ἀνδρὸς νόον οὔτε γυναικός: ubi Bekkerus οὐδὲ dedit, ut est apud Aristotelem Eth. Eudem. VII. 2. In Sophoclis Œd. R. 817. οὗ μὴ ξένων ἔξεστι, μηδ' ἀστῶν τινὰ δόμοις δέχεσθαι, μηδὲ προσφωνεῖν τινὰ, alii habent μήτ' ἀστῶν τινὰ, recte, si μὴ ξένων pro μήτε ξένων dictum. Eodemque modo defendi potest hoc v. 824. καί μοι φυγόντι μή 'στι τοὺς ἐμοὺς ἰδεῖν, μήτ' ἐμβατεύειν πατρίδος. In Œd. Col. 731. ὃν μήτ' ὀκνεῖτε, μήτ' ἀφῆτ' ἔπος κακὸν, nonnulli libri, ὃν μήποτ'. Quod si quis ὃν μήποτ' ὀκνεῖν scribendum putabit, recte habebit oratio, dum illud pro μήτε ποτὲ accipiatur.

Sed dicatur iam de altera ratione. Ac videndum erat his, qui οὔτε post οὐ poni posse negant ne cogitari posset eiusmodi conformatio sententiarum, qua etiam necessaria redderetur istarum particularum coniunctio. Notum esse putamus iis, qui accuratiorem habent Græcæ linguæ scientiam, id quod supra dicebamus, particulam τε usurpari, ubi quid adnectitur, quod ad rem, de qua sermo est, non pertinet, neque cum ea cohæret. Pleni exemplorum sunt præter Homerum historici. Thucydides 1. 25. ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον, κατὰ τὸ μαντεῖον παρέδοσαν τὴν ἀποικίαν, τόν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα, καὶ τὸ χρηστήριον δηλοῦντες· ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθειρομένους : i. e. *prætereaque orabant.* Nullo modo poterat ἐδέοντο δὲ dicere : quod si fecisset, aut hoc, auxilium petere legatos, ut rem primariam commemorasset : *orabant autem ;* aut utrumque, quod fecisse legatos dicit, in unum coniunxisset, divisissetque in duas partes sibi ipsis adversantes : παρέδοσαν (μὲν) τὴν ἀποικίαν, ἐδέοντο δέ: quod propter rem ipsam hic facere non licebat. Fac iam, utramque sententiam negativam esse : quomodo iungi eas voles ? utrumne per δὲ, quo vidimus iungi non posse, an per τὲ, qua particula iungi necessario debent ? Hoc vero, opinor. Itaque si negasset Thucydides, quæ nunc affirmat, sic scribere debuisset : ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον, οὐ παρέδοσαν τὴν ἀποικίαν· οὔτε ἐδέοντο μὴ σφᾶς περιοραν διαφθειρομένους. Et profecto ita loquuti sunt. Afferamus primo dubia quædam exempla. Hesiodus O. et D. 184. μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντες ἔπεσσιν, σχέτλιοι, οὐδὲ θεῶν ὄπιν εἰδότες· οὔτε μὲν οἵγε γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν. Sic aliquot codd. in iisque Vitebergensis. Alii οὐδὲ μέν. Homerus Iliad. χ. 265. ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι· οὔτε τι νῶϊν ὅρκια ἔσσονται. Hoc servavit Wolfius etiam in novissima editione. Aliquot libri οὐδέ. Certiora sunt hæc : Odyss. ι. 146. ἔνθ' οὔτις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν· οὔτ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον εἰσίδομεν. Et ibidem v. 119. οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει· οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἵτε καθ' ὕλην ἄλγεα πάσχουσιν, κορυφὰς ὀρέων ἐφέποντες· οὔτ' ἄρα ποίμνῃσιν καταΐσχεται, οὔτ' ἀρότοισιν. Iliad. χ. 199. ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν, οὔτ' ἄρ' ὃ τὸν δύναται ὑποφεύγειν, οὔθ' ὃ διώκειν. Atque in huiusmodi locis, in quibus οὔτε —οὔτε est, erunt fortasse, qui sententiam explicationis caussa sine copula adiectam putabunt : sed his accurata observatio sermonis

Homerici meliorem viam monstrare poterit. Cæterum illud οὔτε—οὔτε sæpe etiam affirmativæ sententiæ adiicitur, ut Iliad. α. 490. β. 203. ϱ. 357. Hesiod. O. et D. 663. Sed redeamus ad οὔτε post οὐ positum. Et quædam quidem ex illis quæ attulimus exemplis certa sunt, minimeque dubia. Sed considerabimus pauca ex illis, quæ Werferus attulit in Actis Monacens. T. I. p. 261. Mirum est hoc Herodoti 1. 2. et 3. de Græcis Medeam regi Colchorum reddere nolentibus: τοὺς δὲ ὑποκρίνασθαι, ὡς οὐδὲ ἐκεῖνοι Ἰοῦς τῆς Ἀργείης ἔδοσάν σφι δίκας τῆς ἁρπαγῆς, οὐδὲ ὧν αὐτοὶ δώσειν ἐκείνοισι. δευτέρῃ δὲ λέγουσι γενεῇ μετὰ ταῦτα Ἀλέξανδρον τὸν Πριάμου, ἀκηκοότα ταῦτα, ἐθελῆσαί οἱ ἐκ τῆς Ἑλλάδος δι' ἁρπαγῆς γενέσθαι γυναῖκα, ἐπιστάμενον πάντως ὅτι οὐ δώσει δίκας· οὔτε γὰρ ἐκείνους διδόναι. Quis non pro οὔτε hic οὐδὲ, pro geminato isto οὐδὲ autem οὔτε exspectet? Sed hoc quidem recte dictum est, etsi potuerat etiam per οὔτε. At etiam alterum, licet et Werferus οὐδὲ scribi voluerit, et Schæferus id in textu posuerit, videtur defendi posse: defendendumque erit tanto magis, quo minus veri simile est, librarios insolens illud οὔτε, præsertim prægresso paucis ante versibus οὐδὲ in eadem formula, tam constanter hic exhibituros fuisse, ut οὐδὲ ex uno tantum codice adnotatum habeamus. Nobis quidem hic οὔτε egregie convenire videtur stilo Herodoti. Paullo ante bis dixerat οὐδὲ, ut relationem comparationemque duorum inter ipsa indicaret: *ne illos quidem satisfecisse; itaque ne se quidem satisfacturos.* Hinc iam, οὔτε dicens, abstinet a comparatione: quumque dicere velit, Medeæ exemplo edoctum Alexandrum certo credidisse non repetitum iri Helenam, non opus habet afferre rationem (iam attulerat enim) sed satis ducit allatam repetere. Quæ si non fuisset ante commemorata, dicere debebat, οὐδὲ γὰρ ἐκείνους διδόναι: *nam etiam illos non reddere.* Nunc vero mentionem eius tantummodo faciens, recte, quasi in parenthesi addit, *namque illos non reddere,* οὔτε γὰρ ἐκείνους διδόναι. Non minus recte se habet alius Herodoti locus III. 155. verba Zopyri continens, qui Babylonis capiendæ caussa se ipse diris cruciatibus affecerat: οὐκ ἔστι οὗτος ὡ 'νὴρ ὅτι μὴ σὺ, τῷ ἔστι δύναμις τοσαύτη ἐμὲ δὴ ὧδε διαθεῖναι· οὔτε τις ἀλλοτρίων, ὦ βασιλεῦ, τάδε ἔργασται, ἀλλ' αὐτὸς ἐγὼ ἐμεωυτόν. Si οὐδὲ dixisset, sensus foret, ut paucis comprehendam, hic: *nemo hoc nisi tu fecisti; non vero per alium, sed per me ipsum.* Nunc quum οὔτε dixerit, hoc ait: *tu hoc fecisti, idque non per alium, sed per me ipsum.* Finem

faciamus in loco Isocratis, quem Werferus attulit, in Panegyr. c. 29. Purgat ibi orator cives suos propter supplicium Meliorum et Scionæorum, cuius crudelitas ipsis vitio vertebatur. Ea in re his utitur verbis: ἔπειτα, εἰ μὲν ἄλλοι τινὲς τῶν αὐτῶν πραγμάτων πρᾳότερον ἐπεμελέθησαν, εἰκότως ἂν ἡμῖν ἐπιτιμῷεν· εἰ δὲ μήποτε τοῦτο γέγονε, μήθ' οἷόν τέ ἐστι τοσούτων πόλεων τὸ πλῆθος κρατεῖν, ἢν μή τις κολάζῃ τοὺς ἁμαρτάνοντας, πῶς οὐ δίκαιόν ἐστιν ἡμᾶς ἐπαινεῖν, οἵτινες ἐλαχίστους χαλεπήναντες, πλεῖστον χρόνον τὴν ἀρχὴν κατασχεῖν ἠδυνήθημεν; Poterat quidem hic quoque μηδὲ dici: sed quis mutari librorum scripturam volet, qua nihil hic aptius fingi potest? Plane enim quo debet officio fungitur particula τὲ, ut adnectat, quod ad rem ipsam non pertinet: argumentum enim oratoris hoc est: si alii mitiores fuissent, iure nos reprehendent: sed si numquam se tales præbuerunt, laudare nos debebunt. Quidquid ex illo μήτε pendet, fortuitum est et casu accedit, ut minime ad illos, qui reprehendunt, pertinens, sed ad solos spectans Athenienses: *sed si numquam se tales præbuerunt, prætereaque tanta civitatum multitudo coerceri sine pœnis nequit, laudare nos debebunt.* Sed satis dictum videtur, ut ostenderemus, cæcam esse regulam, quæ numero, non vi exemplorum niteretur.

Ad v. 5. nonnulla attulit Elmsleius de formula χεῖρας ἐρετμῶσαι. Hic non debebat negligi, quod Ruhnkenius ad Orph. Arg. 360. (356) et nos ad Orphica p. 315. adnotavimus, Nonnum hac ex Euripide sumpta formula delectari. Omninoque non est Nonni imitatio negligenda interpreti Euripidis: quod si reputasset Monkius ad Alcest. 460. non repudiasset verissimam emendationem Scaligeri. Ad eumdem Medeæ versum observat Elmsleius, Wakefieldium, Porsonum, Schæferum ἀνδρῶν ἀριστέων scribendum censere, et, quum nonnulla de voce ἀριστεὺς adiecisset, "nihil," inquit, "lenius hac coniectura, cui tamen obiici potest, quod æque bene dicitur ἀνδρῶν ἀρίστων. Ἀριστεὺς quidem non usurpatur eo sensu, quo dicitur Med. 923. ἀνδρός τ' ἀρίστου σοῦ τυχοῦσ' ὁμαινέτου. Sed *optimates* non minus bene ἄριστοι quam ἀριστῆς appellantur." Mirum vero, virum doctissimum, qui ab exemplis, etiam ubi nihil exemplis efficitur, præsidium petere soleat, hic, ubi quam maxime opus erat exemplis, nulla attulisse. Recte illi, qui ἀριστέων scribendum contendunt. Nam hoc solum huic loco aptum est, quia de sola hic nobilitate sermo esse potest. Etenim ἄριστοι ubi optimates

intelliguntur, non proprie sunt optimates, sed, ut necesse est, præstantissimi. Quo autem in genere quisque sit præstantissimus, utrum natalibus, an corporis robore, an ingenio, an sapientia, loci cuiusque conditio ostendere debet. Quod si optimates hic intelligi volebat Elmsleius, demonstrandum ei erat, etiam ubi nihil additum esset, unde cognosceretur, qua re aliquis optimus esset, optimatem ita dici. Ad id autem exemplis opus erat; quæ non putamus inveniri posse, nisi corrupta.

V. 12. Quum vulgo legeretur, ἀνδάνουσα μὲν φυγῇ πολιτῶν ὧν ἀφίκετο χθόνα, Porsonus ex Brunckio coniectura πολίταις edidit. Vulgatam in constructione laborare putat Elmsleius, ut ad quam defendendam huiusmodi exempla proferri debeant, ut si Virgilius dixisset, *vestra est urbem quam statuo.* Itaque quod eos omnes, qui hunc locum tentarunt, fugisse ait, φυγὴ scribendum esse, id ipse in textu posuit, ut hæc verba omnia in appositione essent ad illa, quæ de Medea dicuntur, κατῴκει τήνδε γῆν Κορινθίαν. Cuiusmodi appositionem etsi exemplis quibusdam communire studet, tamen non persimilis iis est hic locus. Possemus hoc explicatius demonstrare: sed ne longi simus, durissimam hic monemus talem appositionem fore, quum propter alia, tum quia statim sequitur αὐτή τε, non ad φυγὴ, sed ad Medeam spectans. Nobis, si quidquam, sincera videtur vulgata. Ipse Elmsleius quum simillimum attulerit exemplum ex Heracl. 67. ἐγὼ δὲ τούσδε, κἂν σὺ μὴ θέλῃς, ἄξω κομίζων, οὗπέρ εἰσ' Εὐρυσθέως, i. e. Εὐρυσθεῖ, οὗπέρ εἰσι, vel, οὗπέρ εἰσ' Εὐρυσθέως, τούτῳ· si Medeæ locum paullo accuratius considerasset, vidisset, non πολιτῶν pro πολίταις, sed χθόνα pro χθονὶ dictum esse: πολιτῶν ων ἀφίκετο χθόνα, ταύτῃ ἀνδάνουσα.

V. 13. "Stobæus," inquit, "αὐτὴ δὲ, quod recte admisit Beckius, neglexit Porsonus. Opponuntur ἀνδάνουσα μὲν φυγὴ, et αὐτὴ δέ." Iniuria reprehendit Porsonum, qui nobis multo accuratius videtur mentem poëtæ perspectam habuisse. Recte enim libri Euripidis αὐτή τε. Nam verbis ἀνδάνουσα μὲν aperte respondent hæc v. 16. νῦν δ' ἐχθρὰ πάντα.

V. 14. Iterum notat Porsonum, ἦπου, quod apud Pseudogregorium legitur, non male se habere affirmantem, quod ipse hic usurpari non posse contendit, si vera sint, quæ ad v. 1275. dicturus sit. At et quæ illo loco, et item ad v. 678. de particulis ἦπου affert, minime vera sunt, sed, quum ad veram earum vim non attendisset,

atque illud *I suppose*, quemadmodum eas vertendas putat, ubique locum habere existimaret, fieri non potuit, quin de aliquot locis aliter ac debebat iudicaret. Hoc quoque luculentum exemplum est, quantum referat, recte an male regulam constituas. Nam non ἦπου significat *I suppose*, sed ea tantum posterioris particulæ vis est, et ne huius quidem sic, ut ubique ita verti possit; ἦ autem, quod ei præmittitur, plerisque in locis ὄντως significat, recteque sic interpretatus est glossator in Medeæ v. 14. quem reprehendit Elmsleius ad v. 1275. Plene utramque particulam explicat Hesychius: ἦπου, ὄντως που. Conferat Sophoclis Ai. 624. Trach. 846. 847. Philoct. 1230. Alibi illud ἦ particula est interrogativa, ut in Æschyli Prom. 520. ἦπου τὶ σεμνόν ἐστιν, ὃ ξυναμπέχεις;

V. 30. De verbis ἦν μήποτε στρέψασα πάλλευκον δέρην αὐτὴ πρὸς αὑτὴν πατέρ' ἀποιμώξῃ φίλον, "in vulgata," inquit, "ἦν μήποτε accipiendum pro πλὴν ὅτ' ἄν, constructione minus usitata. Quo sensu nescio an præstet ἀποιμώζῃ." Sensum recte indicavit: nec miramur, quod hanc constructionem minus usitatam dicit. Quin plane falsa est. Sed quid est, quod vir doctissimus non, quod quivis faciat, qui locum accuratius inspiciat, divisim scripsit μή ποτε? Sic nihil nec perperam, neque insolenter dictum. Non esse autem idem μήποτε et μή ποτε per se planum est. De ἀποιμώζῃ reponendo non dubitamus accedere. Dolemus vero, quod iis in rebus, quæ non exemplis, sed ratione reddenda opus habent, nimis brevis, simulque anceps animi esse solet. Si aoristus id, quod vel semel fit, vel celeriter peragitur, præsens autem vel rem sæpius repetitam, vel diuturniorem significat, facile iudicari, quid quoque loco præferendum sit, potest. Et hoc argumento uti debebat etiam ut ἁρπάζητε in Sophoclis Antig. 311. reponi vellet, potius quam illo, Doricum esse ἁρπάξητε, quod ne satis quidem verum est. Quod addit de Euripidis loco, "nec male se habet ἀποιμώζει, modo legatur εἰ μήποτε," valde dubitari potest, an εἰ hic non recte se habiturum esset, quærique ea de re diligentius non sine fructu poterat.

V. 34. Observat nominis συμφορὰ singularem et pluralem sæpe a librariis permutatos esse. Sed quod ait de Hippolyti v. 1255. αἳ αἳ, κέκρανται συμφοραὶ νέων κακῶν, "ita olim solœce legebatur," veremur, ne hic quoque cautius loqui debuerit. Nam primo dubitatur adhuc, an κέκρανται etiam pluralis esse possit. Deinde

verbum singulare, præpositum illud nomini plurali, certa conditione nec solœcum, nec schema Pindarium, sed usitatum etiam Atticis est. Non fugit hoc Buttmannum in gramm. Gr. §. 116. not. 2, 6.

V. 41. Bene disputat Elmsleius ad hunc locum de scriptura τυράννων et τύραννον, ostenditque, non hic de Creonte, sed de filia eius debere sermonem esse. Itaque quum glossa cod. A. habeat θηλυκῶς, τὴν Γλαύκην, et glossa cod. B. τὴν atque ἤτοι τὴν Γλαύκην, ita statuit, τύραννον hic Anglice reddendum *the princess*, affertque verba γήμας τύραννον v. 847. De interpretatione loci neminem non habebit assentientem. Vellemus tamen accuratius hic et subtilius disputasset vir doctissimus. Nos quidem certe magnopere veremur, ne solœcismum reliquerit. Verba poetæ sunt, ἢ καὶ τύραννον τόν τε γήμαντα κτάνῃ. Concedimus, ex additis τόν τε γήμαντα facile intelligi posse, τύραννον de femina dictum esse. Verum id nihil ad rationem grammaticam. Τύραννος enim adiectivum est, quod de viro dictum in substantivum vertit. De muliere substantivi loco usurpatum esse, neque exemplo ullo nobis constat, nec veri simile putamus propter ambiguitatem. Videmus autem, ubicumque de muliere dicitur, aperte adiectivum esse, ut νύμφη τύραννος in Medea v. 1034. et alibi, ideoque, ubi substantivum non additur, articulum adiici. Nec probare poterit Elmsleius illo loco, quem affert, v. 847. per se substantivi vicem sustinere hoc nomen. Nam quod ibi dicitur, non minus quam reliqui loci omnes, adiectivum requirit, quia idem est ac si dixisset γήμας γυναῖκα τύραννον οὖσαν. Quod si v. 41. sensus mulierem dici postulat, grammatica autem id fieri vetat, videndum erat, ne τυράννην potius vel τύραννιν scripsisset Euripides. *Tyrannas et tyrannides* dixit Trebellius Pollio de mulieribus, ad quem v. Salmas. p. 322. Et in glossis quidem, quas ille affert, et in libro Esther 1. 18. (Stephanus nominat caput 2.) scribitur τυραννίδες. Verum etsi canon grammaticus τυραννίς, τυραννίδα dici postulat, tamen suspicari licet, significationis diversitatem fecisse, ut ad aliam analogiam, de qua Eustathius p. 381, 6. 1403, 63. τύραννις, τύραννιν de regina diceretur. Sed ne voces minus usitatas obtrudere Euripidi velle videamur, (quamquam non pauca in glossis illis et scriptoribus sacris perantiqua vocabula latent) quid est, cur Elmsleius, quum scholio ad h. l. præfixum legeretur τυράννοις, id in τύραννον mutare, quod etiam Matthiæ fecit, quam verioris scripturæ vestigium agnoscere, et τυράννους non modo

in scholio, sed etiam in ipso textu Euripidis reponere maluerit? Ita Creon et Glauce comprehendentur hoc nomine, nec quidquam erit, quod aut ad sensum, aut ad grammaticam desideretur.

V. 53. Hic commemoratur scripturæ varietas in verbo πιτνεῖν in Medea. "Unice," inquit, "verum est πίτνοντα, de qua forma dixi ad Heracl. 77." Laudamus, quod movit hanc quæstionem: sed quod rem nondum maturam pro iudicata habuit, idque ne probabilibus quidem rationibus usus, id vero parum considerate factum contendimus. Videamus quid dicat ad Heraclidas. "Πιτνῶ verbum circumflexum esse statuerunt grammatici, cuius aoristus esset ἔπιτνον. Hinc passim apud Euripidem reperias πιτνῶ, πιτνεῖς, πιτνεῖ, πιτνοῦσι, πιτνεῖν, πιτνῶν, πιτνὼν, πιτνοῦσα, πιτνοῦντες, πιτνόντες, et similia; nunquam πίτνω, πίτνεις, πίτνει, πίτνουσι, πίτνων, πίτνουσα, πίτνοντες. Diversæ sunt eiusdem verbi formæ πίπτω et πίτνω, ut μένω et μίμνω. Veram scripturam ab Heathio propositam, celato Heathii nomine adoptavit Brunckius apud Soph. Œd. C. 1754. Ὦ τέκνον Αἰγέως, προσπίτνομέν σοι. Quod paullo ante in eadem fabula v. 1732. legitur, ἔπιτνε, præteritum imperfectum est. Apud nostrum Supplic. 691. πιτνόντων participium esse præsentis temporis ostendunt alia duo participia in eadem sententia, ἐκκυβιστώντων et λειπόντων." Videntur hæc movisse nonnullos, ut plane assentirentur. Nobis non satisfaciunt. Primo grammaticos vellemus citasset, qui de hoc verbo præciperent. Magnum de eo verbo apud plerosque silentium est: nec mirum, quum non modo poeticum sit, sed ne ipsorum quidem poetarum alii, quam lyrici et tragici eo utantur. Habet Hesychius πιτνεῖ, Moschopulus περὶ σχεδῶν p. 86. πιτνῶ. Eustathius autem p. 1173, 52. memorat ἔχω, ἴσχω· ὀρέγω, ὀριγνῶ· μένω, μίμνω· γένω, γίγνω· πέτω, πίτνω καὶ πίπτω· ῥέπω, ῥίπτω. Favorinus in v. πίπτω: πιτνῶ, τὸ πίπτω· Εὐριπίδης, αὐτὸς δὲ βωμῷ πρὸς θεοδμήτῳ πιτνεῖ. Scholiastes MS. Æschyli ad Sept. c. Th. 765. ἐκ τοῦ πίπτω γίνεται ἄχρηστον ὄνομα πιπτὸν, ἀφαιρέσει δὲ τοῦ δευτέρου π, καὶ πλεοναισμῷ τοῦ ν, πιτνὸν, ἤτοι προσπῖπτον καὶ διαῤῥηγνύμενον. Qui nisi vehementer corruptus est, πιτνὸν pro adiectivo habuerit necesse est. Sed ex his omnibus nihil lucri. Deinde quæ dicit vir doctissimus, pro auctoritate magis dicta sunt, quam argumentis fulta. Esto, quemadmodum μίμνω ad μένω, sic πίτνω se habere ad πέτω. Hoc enim, non πίπτω, commemorandum erat. Quid inde sequitur? Nihil aliud, quam

non repugnare analogiam. Itaque certe hoc afferendum erat, quum plurima ad hanc analogiam formata sint verba, paucissima exstare, quæ formam contractam habeant, ut ῥιπτῶ, ἱκνοῦμαι. Ita saltem dubitationem de isto πιτνῶ auxisset. Porro quod affert, προσπίτνομεν ab Heathio et Brunckio apud Sophoclem repositum, id nihil probat. Controversum est enim, an debuerit reponi. Plane vero pro arbitrio dicit, in eadem Sophoclis fabula v. 1732. ἔπιτνε imperfectum esse. Nam requiritur ibi aoristus. Eodem aoristo usus est Pindarus, cui nuper eum in novissima editione Heyniana restituimus, Ol. 11. 42. ubi miramur, Boeckhium imperfectum ἐπίτνει posuisse, quod alienum ab eo loco est. Quod porro ait Elmsleius, in Supplicibus Euripidis v. 691. πιτνόντων præsentis participium esse, ex eo cognosci, quod alia duo in ea sententia sint participia præsentis, hoc argumentum nec per se ullam vim habet, quia non quod cætera verba tempus habeant, sed singula quod habere debeant, spectandum est: quis enim contendat, πίπτων καὶ κείμενος, ac non πεσὼν καὶ κείμενος dicendum esse? multo minus autem in isto loco illa præsentis participia quidquam probant. Verba hæc sunt:

τί πρῶτον εἴπω; πότερα τὴν εἰς οὐρανὸν
κόνιν προσαντέλλουσαν ὡς πολλὴ παρῆν,
ἢ τοὺς ἄνω τε καὶ κάτω φορούμενος
ἱμᾶσιν, αἵματός τε φοινίου ῥοὰς,
τῶν μὲν πιτνόντων, τῶν δὲ, θραυσθέντων δίφρων,
εἰς κρᾶτα πρὸς γῆν ἐκκυβιστώντων βίᾳ,
πρὸς ἁρμάτων τ' ἀγαῖσι λειπόντων βίον.

Intelligunt πιτνόντων de aurigis. At ita vix differunt, qui ἐκκυβιστῶντες βίᾳ dicuntur. Hi vero non videntur illi esse posse, quorum currus frangebantur: nam eversis potius curribus proni in caput volvuntur aurigæ, quam confractis. Omninoque illud πιτνόντων de aurigis dictum nimis nudum est et languidum. Ex his intelligitur, ita esse interpungendum, τῶν μὲν, πιτνόντων, τῶν δὲ, θραυσθέντων δίφρων. Sic omnia recte apteque dicta sunt: *quum alii eversis curribus, alii confractis, illi proni in caput ruerent, hi curruum ruina laniarentur.* Itaque hic locus aperte aoristum, non præsens tuetur. Apparere ex his putamus, alio modo demonstrari debuisse, quod volebat, unice verum esse πίτνω: miramurque profecto tam

imbecillis argumentis permotum esse virum præstantissimum, ut formam contractam ubique expellere conaretur. Periniqua vero fortuna accidit, ut plerique omnes loci nihil, quo dirimi res possit, præbeant. Afferamus potiores ex his. Apud Æschylum in Persis v. 461. ed. Rob. τοξικῆς τ' ἀπὸ θώμιγγος ἰοὶ προσπίτνοντες ὤλλυσαν. Hoc loco uti Elmsleium conveniebat. Necessarium enim hic præsentis participium est, nec recte nos ad Herc. fur. 1371. aoristum tueri conati sumus. At nihil tamen hoc exemplo efficitur. Cæteri enim libri veteres προσπίπτοντες. Robortelli autem editio, quæ Triclinii recensionem exhibere videtur, quid aliud, quam ut Triclinii illam esse correctionem credamus, faciet? Itaque nisi aliunde confirmabitur hæc forma, potius προσπιτνοῦντες scribendum censebimus. In eadem fabula v. 590. οὔτ' ἐς γᾶν προπίτνοντες ἄρξονται nonnulli ediderunt. Libri veteres προσπίτνοντες, προσπίπτοντες, Vitebergensis προσπιτνῶντες. Est hic quoque præsentis participio opus: sed nihilo certiores nos reddunt libri. Dirimeret litem Sophocles Œd. Col. 1754. ὦ τέκνον Αἰγέως, προσπίτνομέν σοι, si id libri haberent, et quidem aut multi, aut boni. At omnes προσπίπτομέν σοι, ut in perpetua horum verborum commutatione eodem iure, quo illud posuit Brunckius, etiam προπιτνοῦμέν σοι scribere possimus. Etiam Æschylus rem conficeret Sept. ad Theb. 764. κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει· τὸ μὲν πιτνὸν, ἄλλο δ' ἀείρει τρίχαλον, nisi hic, prouti interpungas et verba interpreteris, et præsentis participio et aoristi locus esset; præsentis, si ἄγει, commate apposito, cum participio coniungitur; aoristi, si, ut vulgo, colo distinguitur post ἄγει, ut sensus sit, ἄλλου πιτνόντος ἄλλο ἀείρεται, simili orationis forma, ut apud Sophoclem Œd. Col. 1454. ἐπεὶ μὲν ἕτερα, τὰ δὲ παρ' ἦμαρ αὖθις αὖξων ἄνω. Libri quidem constanter πιτνόν: in scholiis MSS. et hoc, et quod Brunckius dedit πίτνον legitur. Plane denique ad liquidum perducta res esset, si certa esset scriptura in Eurip. Heracl. 619. ἀλλὰ σὺ μὴ προσπίτνει τὰ θεῶν ὕπερ. Verum hoc edd. recentiores ab H. Stephano videntur accepisse, qui in Adnotatt. ad Soph. et Eurip. p. 168. ita in veteribus codd. scriptum ait. Aldina vero et aliæ antiquæ edd. προσπιτνῶν habent. Elmsleius audaci coniectura edidit, ἀλλὰ σὺ μὴ προπίτνων τὰ θεῶν φέρε, *erecto corpore atque animo* interpretatus. Non facile repertum iri putamus, quibus id persuadeat. Nec profecto opus erat, novam atque insolentem verbi significationem

comminisci. Scribendum: ἀλλὰ σὺ μὴ, προπιτνῶ, τὰ θεῶν ὕπο, μηδ' ὑπεράλγει φροντίδα λύπᾳ: *at tu, oro, ne aut deorum decretis, aut cura tua nimis dole.* Respondent enim sibi μὴ τὰ θεῶν ὕπο, et μηδὲ φροντίδα. Utrumque indicaverat Iolaus v. 605. seqq. dolere se et propter oraculum, quod virginem immolari iussisset, et quod Macaria se immolandam offerret. Quod si præter ἔπιτνον apud Pindarum et Sophoclem, et πιτνὸν apud Æschylum (nam quod in Persis v. 506. ex coniectura quidam pro πῖπτον posuerunt ἔπιτνον, factum est imperitissime) non exstant exempla alteram utram hujus verbi formam aperte tuentia, solum reliquum erat participium, cuius exempla Elmsleius afferre debebat omnia, ac videre an ubique præsenti locus esset. Atque quum aliquot loci sint, qui non dubie præsens habeant, plures autem, in quibus utrovis tempore uti licebat, tamen sunt etiam, qui flagitare aoristum videantur, ut Pindari Nem. v. 42. (76) Isthm. 11. 26. (39) Æschyli Choeph. 34. Sophoclis El. 453. Euripidis Hec. 274. Alcest. 181. Iphig. T. 48. Herc. fur. 853. Hi igitur loci non prætereundi, sed vindicanda iis præsentis significatio erat, si vincere vellet vir doctissimus. Præterea vero etiam illud ostendere debebat, unde huic verbo perpetua illa fluctuatio inter πιτνοῦντα, πιτνῶντα, πιτνόντα, πίτνοντα venisset, quum nihil simile librariis in μίμνω et cæteris huiusmodi verbis acciderit. Quæ si omnia reputasset, non dixisset, opinamur, unice verum esse πίτνω. Sponte enim cadunt istæ dubitationes omnes, si πιτνῶν præsentis, πιτνὼν aoristi participium esse statuimus. Et hoc quidem ut credamus, alteram aoristi, alteram præsentis formam propriam esse, ἔπιτνον illud vincit, quod ubi invenitur, apertissime aoristi significationem habet. Ex hoc ipso autem aoristo, qui quidem sane, ut multi aoristi secundi, origine nihil est nisi imperfectum verbi cuiuspiam aut obsoleti, aut numquam usurpati, recte colligitur, præsens esse πιτνῶ, πίτνω autem in verbis ἀνθυποτάκτοις numerandum esse. Nec profecto magis hoc verbum πιτνῶ in dubitationem vocare debebimus, quam ἱκνοῦμαι, quod ipsum ad eamdem comparationem formatum, neque aoristum nec futurum habet.

V. 67. Hic quoque in iis, quæ de superlativo et comparativo dicit vir doctissimus, observantiorem eum regulæ, quam studiosiorem iustæ sententiarum interpretationis deprehendimus, qui et apud Homerum Od. Δ. 481. et apud Euripidem Androm. 6. com-

parativum reponendum censeat. Neque enim animadvertisse videtur, Græcos ibi superlativum pro comparativo dicere, ubi hæc duo simul indicare volunt, et maius quid esse alio, et omnino maximum. Æschylus Eum. 30. καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῷ ἄριστα δοῖεν. Herodotus III. 119. ὃς καὶ ἀλλοτριώτατός τοι τῶν παίδων, καὶ ἧσσον κεχαρισμένος τοῦ ἀνδρός ἐστι. Et II. 103. ἐς τούτους δέ μοι δοκέει καὶ οὐ προσώτατα ἀφικέσθαι ὁ στρατός. Ubi non debebant editores quidam οὐ cum perpaucis codicibus delere. Conficit rem alius locus eiusdem scriptoris II. 35. ἔρχομαι δὲ περὶ Αἰγύπτου μηκύνων τὸν λόγον, ὅτι πλεῖστα θωυμάσια ἔχει ἢ ἄλλη πᾶσα χώρη.

V. 78. Acute observat Elmsleius, πρὶν δεδειπνηκέναι a cœnante, πρὶν δειπνῆσαι a cœnaturo dici; ab utroque autem diversum esse πρὶν δειπνεῖν, quod non esse *priusquam cœnavero*, sed *priusquam cœnatum eo*. Accuratius tamen dixisset, ut nobis videtur, perfecto statum indicari, qui factum sequitur; aoristo perfectionem rei; præsente initium: itaque πρὶν δεδειπνηκέναι esse *priusquam a cœna surrexero*; πρὶν δειπνῆσαι, *priusquam cœnavero*; πρὶν δειπνεῖν, *priusquam cœnem*. Sic πρὶν ἐμπεπρῆσθαι, *priusquam quid ardeat*; πρὶν ἐμπρηθῆναι, *priusquam exarserit*; πρὶν ἐμπίμπρασθαι, *priusquam incendatur*.

V. 80. Non erat, quare dubitaret, an Seidlerus non recte indicasset scripturam ed. Lasc. Ipsi illud exemplum inspeximus, testamurque verum dixisse Seidlerum.

V. 85. Hic quoque prodidit Editor clarissimus studium suum veteres servili cuidam regularum obsequio adstringendi. Nam quum sæpe dicant οἱ πλησίον, Herodoti locum III. 142. et Thucydidis I. 32. qui singulari numero usi sunt, corruptos esse suspicatur. Addit autem bis legi τὸν πλησίον apud Theognidem v. 221. et 611. nescimus, utrum hæc quoque exempla corrigenda putans, an ut suspicionem suam de Herodoti et Thucydidis locis ipse labefaciat. Multo rarius est ἄνθρωπος pro plurali: et tamen quis propterea suspectum habeat illud Thucydidis I. 140. τὰς διανοίας τοῦ ἀνθρώπου? Talia emendare nihil profecto est aliud, quam docere velle eos, a quibus discere ipsi debemus.

V. 87. Valde miramur offensum esse virum doctissimum his verbis, εἰ τούσδε γ' εὐνῆς οὕνεκ' οὐ στέργει πατήρ. Solœcum enim putat εἰ sequente οὐ. Itaque audacter καὶ pro εἰ posuit, quo non dubitamus dicere eum et verba poëtæ et sententiam corrupisse.

Quid? num putavit, si hic tantus esset solœcismus, non id Porsonum visurum fuisse? quem nos quidem sæpe, etiam ubi tacet, aliquid dicere animadvertimus. Magna enim ars est, σιγᾶν θ' ὅπου δεῖ, καὶ λέγειν τὰ καίρια. Recte οὐ post εἰ poni, ubi negatio cum verbo coniuncta notionem negativam præberet, cuiusmodi hic est οὐ στέργει pro μισεῖ dictum, pridem adnotatum ab nobis erat ad Vigerum not. 309. p. 833. Thucydides 1. 121. ἢ δεινὸν ἂν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν φάροντες οὐκ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ τιμωρούμενοι τοὺς ἐχθροὺς καὶ αὐτοὶ ἅμα σώζεσθαι οὐκ ἄρα δαπανήσομεν, καὶ ἐπὶ τῷ μὴ ὑπ' ἐκείνων αὐτὰ ἀφαιρεθέντες αὐτοῖς τούτοις κακῶς πάσχειν. i. e. εἰ καρτερήσουσιν et εἰ φεισόμεθα. Hinc intelliget vir præstantissimus, etiam tragici loco apud Aristotelem Rhet. 11. 23. non medelam, sed vitium a se allatum esse, quum εἴπερ in ἐπεὶ mutari voluit. Obiter adiicimus, etiam ubi εἰ *an* significat, recte sequi οὐ, ut apud Platonem Protag. p. 341. B. (574. Heind.) si nulla est negationis ad affirmationem oppositio: aliter enim μὴ dicendum, ut in ipso illo, cuius modo mentio facta est, Aristotelis loco: δεῖ γὰρ σκοπεῖν, εἰ τῷ ἐναντίῳ τὸ ἐναντίον ὑπάρχει· ἀναιροῦντα μέν, εἰ μὴ ὑπάρχει· κατασκευάζοντα δὲ, εἰ ὑπάρχει.

Hæc quidem potissima sunt eorum, quæ ad prologum nobis adnotanda videbantur. Excessimus vel sic modum paginarum, qui nobis præfinitus erat: sed etiam hæc sufficere poterunt ad confirmandum nostrum de P. Elmsleii opera iudicium: quem virum eo esse ingenio videmus, ut, si se illo regularum servitio liberaverit, ante multos alios Græcis litteris profuturum confidamus. Sic autem existimamus, et sua hoc quemque experientia docere potest, quo quis plus in litteris profecerit, eo eum paucioribus indigere regulis, quæ nihil sunt nisi adminicula titubantium. Præstat rationes regularum intelligere, quas qui perspexerunt, simul etiam, quos terminos regulæ habeant, sciunt.

NOTICE OF

ACADEMIC ERRORS; or Recollections of Youth. By a Member of the University of Cambridge. London. Law & Co., &c. 12mo. pp. 213. 5s. 6d. bds.

This little volume is calculated, under an unassuming title, to awaken serious thoughts in the breasts of parents and guardians, on a very important subject: nor is it less adapted for the instruction of governors and preceptors; if they will condescend to be instructed; or can be brought to acknowledge that with the mental, as with the bodily constitution, the same diet is not suitable to all alike. The subjects principally discussed by the author are the received methods of teaching Latin grammar; the composition of Latin verses; the routine of studies at classical schools; and the mode of punishment, which, amid all the refinements of modern manners, is still kept up in our most celebrated seminaries, with pertinacious adherence to the very letter of their ancient statutes. The remarks are introduced, and connected together by means of an easy narrative which commences with the author's first leaving "Dulce Domum," at the age of ten years. We do not agree with him that the earlier years of our childhood are generally uninteresting to every body but ourselves. Every man experiences a certain degree of pleasure in recognising the feelings of his own infancy, through the description of another; and every father looks forward, with mixed emotions, to his son's experiencing the same joys and sorrows, hopes and fears, expectations and disappointments, which have checquered his own outset in life. The recollection of the past is, or ought to be, always beneficial to us. We cannot look back upon a single stage of our journey, without seeing perils or mismanagement, from which we ought to derive correction for ourselves, and consideration for others. The precepts of age come with most effect from the lips of those who have not forgotten the feelings of their youth.

The first part of this work will be found sufficiently interesting to almost all ranks of life; for almost all parents begin the education of their children by sending them to a minor school, though they may not all end it by sending them to the University. It is not merely the present happiness of children which is affected by the manners and disposition of the person to whose care they may be consigned—their moral welfare is no less intimately connected

with them. Our author gives a striking example of this, in the characters of the two gentlemen to whom he was at different periods entrusted, during the absence of a tender and judicious parent;—the first is a Mr. P., the master of a grammar school in the country, a pedantic and narrow-minded pedagogue, who uniformly guages the intellects of his pupils by their progress in the Accidence; and whose deportment, at once tyrannical and contemptible, rouses in his pupils sentiments exactly opposite to the slavish reverence they are compelled to counterfeit. The portrait of this important personage, as well as of his helpmate, who kindly assists his memory, when it accidentally slips an offence, and quickens his sagacity, when conjecture is slow to light upon an offender, however strongly colored, is, we fear, not overcharged. Too many of those to whom the care of youth in its tenderest stages is confided, are remembered by their pupils with no other feelings than those of ridicule or dislike. Power is at all times a dangerous possession, and he who rules over children is apt to forget, in the absolute exercise of his authority, and the self-importance with which it invests him, that he may make impressions on the ductile minds around him which subsequent years cannot efface, and wound feelings which are just beginning to blow, and may be nipped in the bud by the first breath of unkindness. "Months and years," says our author, "have not effaced from my recollection the disgust which Mr. P. took pains, as it were, to inspire. In the same manner, had I the elixir vitæ, and could extend my existence into ages to come, I should never think of a subsequent preceptor without sentiments of gratitude, love, and admiration. When my master put his favorite 'Accidence' into my hands, he did it with such an air of importance, as would have made me regard the book as a sacred talisman, had any body but himself been the person who gave it to me. He penciled out half a page at the beginning, which he bade me learn by heart, but as he took no pains to explain the meaning of that which I had to commit to memory, it gave me no little difficulty to perfect myself in the lesson. How could it be otherwise! words and sounds which appear almost unintelligible are not easily remembered, and if they be, ten to one but the order of them is confused and misplaced, and they are repeated without any association of the corresponding sense! Noun, pronoun, verb, participle, which are *declined*, adverb, conjunction, &c. &c. which are *undeclined!* What can be more difficult than for a young learner to comprehend the meaning of such sentences? I could scarcely engrave them on my memory, for want of understanding them. But had my tutor informed me that the term 'declined' signifies the change which occurs at the end of a word, as musa, *musæ*, and amo, *amas*, while words that are undeclined remain

unchangeably the same; had these, and similar explanations, been vouchsafed, then I should have found that I was adding to my fund of information by studying the rudiments of grammar." p. 15.

Several very judicious remarks follow, on the best method of teaching grammar, arithmetic, &c. which might easily be reduced to practice, as is shown when our author is removed by the interference of an uncle, to the care of Mr. H. a clergyman, whose method of at once enlightening the minds, and engaging the affections of his pupils, is represented as carried to a degree of perfection which others less fortunate in their plans, or the effects arising from them, may be inclined to consider as Utopian—for private education it is certainly most admirably adapted, the only inconvenience pertaining to it, is that it requires the master himself to set the example to his pupils, of all that he may wish them to attain. Under this gentleman's care, our author recovers the graces and vigor of youth, which had been exchanged, through the ignorance and ill-timed severity of Mr. P. for sullen passiveness, and mechanical plodding. He acquires a competent knowledge of the Greek and Latin languages; of arithmetic, and general reading—and sets off, after some little argument between his parents as to the mode of education best calculated to advance his interests, to a celebrated classical school. Eager for eminence, and confident of success, he acquits himself, in his first examination, highly to the satisfaction of his master, until he is desired to make a copy of Latin verses. His declaration of inability is attributed to modesty, and an hour is allowed him for the invocation of the muse. "Mr. H." says he, "had several times endeavoured to give me the knack of versifying, but when he discovered that I had no taste whatever for the art, he gave up the attempt altogether, and instead of suffering me to waste my time in an unprofitable employment, he gave me opportunities of exerting my talents upon subjects from which I was more likely to derive advantage. In vain therefore did I distract my brains, rub my head, and bite my pen to pieces; not a tolerable verse could I put together; even those half sentences, and detached phrases from Ovid and Virgil, which I might otherwise have recollected, eluded the efforts of memory; and when my examiner returned he found nothing on my paper, but lines scratched out, single words, large blots, unconnected adjectives, verbs without nominative cases, and nominative cases without verbs." p. 148. This specimen of our author's poetical talent speedily demolishes the proud fabric of visionary honors to which he had aspired; he is reduced to a mere cypher in the school, and though he denies himself even his play hours, in order that he may become a poet, he finds himself unable to get beyond a few lines of verse more incorrect and inharmonious than was furnished by

the most illiterate lad in the school, who could yet familiarise himself with the "Gradus ad Parnassum." A disappointment so severe naturally leads to an enquiry into the real value of the art which the masters of these classical schools seem to consider "although no science, fairly worth the seven." That our readers may be enabled to judge, he shall state the arguments on which his opinion is founded. "When I was at *****," says he, "the business of a class, composed of boys from eleven to fourteen years of age, consisted entirely of the same subjects, week after week, without any variation. None but ancient authors were read; nothing but Greek grammar, or Latin lines were committed to memory, no exercises imposed, but those which initiated them in a dead language, and out of these, which were six in number during the week, four were to be verses. Hence the study of their native tongue, an acquaintance with the history of their own country, religious instruction, and the science of arithmetic, were esteemed too insignificant to be taken into consideration, and while a boy was flogged for his bad metre, or wrong concord, he was not even questioned as to his proficiency in numbers, or knowledge of modern events.—It was a matter of so much consequence to know that Romulus was the founder of Rome, that disgrace would follow an incorrect answer if the query related to the year of his death; but nobody was required to know even the name of England's king, or the form of its government. The youngest boy in the class must not be ignorant of the mythology of the golden age, while the oldest need give himself no trouble to learn what were the clouds of darkness, which the sun of righteousness came on earth to dispel." p. 157.

It is this sameness of plan, applied alike to all degrees of intellect, all varieties of taste, that renders so large a portion of what is called Public Education positively useless, as far as any application can be made of it in after life. The real utility of compelling young persons to compose Latin verses and themes has been often questioned, and Milton and Locke, or Cicero and Quintilian, have been brought in as authorities accordingly as their respective opinions might strengthen arguments for or against its being persisted in. Milton condemns it, as "forcing the empty wits of children" to undertakings far beyond their power to do well, and not of any value if they are done ill—but perhaps his reverence for learning here carries him too far; as if it were profaning it to suffer the semblance of it to be sported with. Locke equally condemns it; but for different and less worthy reasons. "By all means," says he, "obtain, if you can, that your son be not employed in making Latin themes and declamations, and least of all verses of any kind." But the reason he gives for this injunction, viz. that a poetic vein is more likely to cause poverty and idleness, than to

promote the fortunes of him who indulges it, is what one would expect from such a writer as Anthony Wood, rather than the philosopher by whose name it is sanctioned. That composition is highly favorable to the strengthening of the reasoning faculties, none can be inclined to doubt—for it teaches a clear and methodical arrangement of the ideas, as well as to connect, adorn, and illustrate them. In the composition of verse, another advantage is gained besides enabling the ear to distinguish all the niceties and beauties of rhythm. It peculiarly inculcates conciseness and perspicuity, a choice of words, and a propriety of epithets which must have a salutary effect upon every other species of writing in which the young student may hereafter engage: but all these advantages may be purchased too dearly; in fact, by many they could never be purchased at all, and surely the labor of years, and those years the most valuable of human life, as being those which are the freest from human cares, is too great a price to pay for an abortive attempt. It is in making Latin verses and other compositions the principal feature in their plan of education, and insisting upon it that all shall make them alike, whether their skulls possess the poetic faculty or not, that the principal public schools in this country appear to us to be in fault.

But there is still another subject of complaint, much more serious in its nature and fatal in its consequences, and which would not have so long existed had it not been for that blind veneration of classical authors that will not admit of a line being blotted from their page, however impious or detestable the sentiment it may contain. Our author speaks on this topic in a tone of virtuous indignation, which will surely make its appeal to all who have the care of youth, particularly when they recollect that he acknowledges himself to speak experimentally, to have bought his knowledge with the loss of innocence, and that he dates many of his subsequent sorrows to the errors of conduct he fell into, and the opinions he imbibed at *****, where the study of vice was sanctioned, and its practice rendered familiar; where punishments were merely applied *pro forma*, and were in themselves of a nature calculated to efface all remains of decent shame, and generous feeling.

After speaking of the neglect of instruction in the doctrines of Christianity, or even the ordinations of the church, though a constant obedience to its outward forms is required in these public schools, the masters of which are almost uniformly clergymen, our author thus proceeds: "I speak on this subject with regret, and can only lament over the mischief which results from so erroneous a system; but I can scarcely keep my temper within any bounds, when I recall the melancholy and shocking depravity

which is nourished at ***** and elsewhere, by the free admission of licentious books into the school. I mean classical books. There are publications in English, which, though infinitely less destructive to the morals of boys, than the Roman and Greek authors to which I am alluding, would very properly call down the heaviest punishment upon him in whose hands they were found. But why are not pernicious works in one language to be put to the ban, as well as those in another? The most abominable passages that have ever been printed in English cannot be compared to the infamous sentiments and details which we find in Greek and Latin. The productions of Anacreon, Aristophanes, Horace, and Juvenal, contain matter which it is shameful for an adult to allow himself to read, and yet those are the books which are not only tolerated but encouraged amongst us. I declare I blush at the recollection of passages which I have heard my school-fellows reading to one another, while they chuckled at the licence which was granted them to peruse as much grossness as they pleased, provided that the author wrote in the languages of Greece or Rome. Luscious and warm descriptions, and voluptuous images, although they are unfit for the eyes of boyhood, are yet pardonable, comparatively speaking, provided that they keep within the bounds of nature and delicacy. But the execrable sensualists whose infamous pages are open to boys 'in statu pupillari,' kept within no limits. Nothing was too filthy or too accursed for them to dilate upon; no mysteries were too sacred for them to investigate; nothing was unforbidden which they did not transgress; nothing in short was unveiled or untold, which ought to have been kept out of sight, and out of mention for ever. They gave names to what ought to have been nameless; they gave existence to worse than bestial abominations, and excused or recommended the vilest practices to which man can surrender himself. And yet these are the authors, with all their hideous and detestable defilements, which are permitted to pollute the minds of those who are sent at a tender age for the acquirement of knowledge." p. 202. Surely no comment is requisite on such a passage as this—is there any one that can be so blind as to shut his eyes against the magnitude of the evil of which it complains? What adds to it is that these authors, who have thus profaned the sacred gifts of genius and imagination by this foul misapplication of their powers, are held up as examples of estimable qualities, as men, as well as poets. Horace is represented as the favorite of emperors; Anacreon, the graceful Anacreon, binding his silver locks with roses, is set forth as an example of how much old age may retain of enjoyments under the influence of a convivial spirit; and all the virtues of social life are,

by a strange perversion of principle, shown as linked with an admiration and practice publicly avowed of the grossest vices.

The author next descants upon the method of enforcing the acquirement of this species of knowledge. Bowing, as the masters of public schools do, to classical authorities, in almost every other instance, it is somewhat surprising that in this they persist in acting decidedly against the advice of one who was familiar with the business of tuition, and has conveyed his sentiments on the subject to posterity in a style of purity and eloquence well calculated to set off the soundness of his arguments :—we mean Quintilian, who uniformly speaks in terms of reprehension against the use of the rod, as indiscriminately applied. Our author's statements on the subject are sufficiently strong and convincing, and it will not invalidate their force when we say that the only reason why we do not lay some of them before our readers, is that the theme itself is scarcely fit for public discussion.—Altogether many valuable hints may be taken from this small volume, and the author will, we doubt not, feel a conscious satisfaction in having rendered some service to society even by the acknowledgment of his own errors.

ON THE SCIENCE
OF THE EGYPTIANS AND CHALDEANS.

No. VI.

HAVING shown that the great Hebrew Lawgiver was as profoundly skilled in chemistry and metallurgy, as Philo Judæus and Clemens Alexandrinus assert him to have been in mathematics, arithmetic, and astronomy ; and having assumed, what I suppose no one will deny, that Moses was indebted for his human learning to the Egyptians ; I shall proceed to speak of some scientific discoveries which have been attributed to the sages of Egypt. I have no intention of vouching for the reality of all of these discoveries. My readers will judge for themselves of the credibility which is due to the different statements, which I shall have to make on the

authority of various writers. Upon the whole, however, I think that the examination of the subjects, which I propose to consider, may tend to throw light upon the early history of science.

OF THE TRANSMUTATION OF METALS.

I begin with the transmutation of metals; because of all the arts unknown to the moderns, and attributed to the Egyptians, the existence of this is the most doubtful and the most disputed. For my own part I am not inclined to put much faith in the assertions of alchemists; but since the really great Boerhaave has said, that the transmutation of the baser metals into gold ought not to be pronounced impossible, let us at least listen to the arguments of those who contend that the Egyptians possessed this art.

It is argued, that we have no just reason for concluding that this art never did, and never could exist, because it has never been practised in modern times. There were many persons, who on similar grounds questioned the effects of the burning glass, the invention of which was attributed to Archimedes by the Greeks, until M. de Buffon removed the doubt by constructing the instrument. The moderns laughed at the Greeks for saying that the Egyptians, by placing eggs in an oven, produced chickens from them; but at length M. Réaumur performed the same apparent miracle by the same simple means, and then it was acknowledged that there was no very good reason for laughing at a fact, which did honor to the ingenious industry of an ancient people. The chemists of our days have made some discoveries, but perhaps fewer than some of them think. Nature has many secrets. He must be a bold man who says he knows them all, and he can scarcely be a modest one, who fancies that of all the arts known to the ancients he is ignorant of none.

1. The Egyptians, it is contended, could not have possessed much gold, by any of the ordinary means by which that metal is obtained. The statements made by Diodorus Siculus are disputed. It is denied that much gold dust is brought down by the Nile, or that gold is found deposited in the slime. Neither is it true that Egypt was ever rich in mines of gold. The assertion of Ammian is absurd, when he says, *aurum eliciebant Ægyptii ex omnibus*

fere materiis, potissimum vero ex saxis omnis generis, et ex limo Nilotico. It was the policy of the kings of Egypt, say the writers whose arguments I am stating, to make it be believed that the country abounded in mines of gold, in order to divert attention from the mighty mystery of the Hermetic art.

2. The Egyptians could not have collected much gold by war or by commerce. The history of Sesostris is a fable. All the countries bordering on Egypt were poor. A people who had no fleets of their own, who rarely quitted their native soil, and who avoided strangers, were not likely to enrich themselves either by commerce or by conquest.

3. Whence then, it is asked, came the amazing wealth of Egypt? See in Herodotus and Diodorus what is said of the building of the great pyramid: 360,000 men were employed during 30 years in raising that stupendous fabric. The expense of the work must have been enormous; and one very singular *item* is mentioned by the Greek historians. The charge for garlick and onions for the workmen amounted to 1600 silver talents, about 600,000 pounds sterling. What prodigious sums must have been expended on the temples, on the labyrinth, on the lake Mœris? The golden circle which surrounded the spacious tomb of Osymandias, and which was one cubit in breadth and 365 in circumference, argues a profusion of wealth of which we cannot form any adequate idea. Such indeed was the abundance of gold and silver, that the hunter formed his weapons, and the laborer his tools of these metals. But the question still remains unanswered—whence came this abundance of gold and silver? It is in vain that the Greek historians talk of mines. Where did they exist? How does it happen that neither curiosity nor cupidity can discover any traces of them in the Egyptian territory?

4. It appears that the Persian kings carried away all the gold which they could find in Egypt. When Herodotus was in that country during the reign of Artaxerxes, there seems to have been very little gold in the possession of the inhabitants. But the second Ptolemy had not been long upon the throne before the wealth of Egypt became again the wonder of the world. The treasures amassed by that Prince exceed all calculation, and he exhibited such riches on the day of his pomp, as Rome in all her

glory never beheld collected together. Athenæus has given us a very long and detailed account of this pomp. The golden plate, which was used for the feast, without counting any of the objects to be mentioned presently, amounted in weight to 10,000 talents, (about 1,130,000 *Lib.*) and was besides adorned with all sorts of precious stones. When the procession went forth through the streets of Alexandria, the attention of the spectators was attracted, from sun-rise to sun-set, by a continued blaze of gold and jewels. It would be much too long to enumerate the goblets, bowls, basons, vases, censers, thyrsi, trophies, images, statues, columns, and altars of gold, which succeeded each other in rapid and dazzling succession. We may however remark two golden eagles 15 cubits in height, 64 suits of armour, 20 shields, 100 beds, 200 tripods, all of gold; besides 3200 golden crowns, 80 of which were adorned with the most costly gems. Then came the most extraordinary object of this extraordinary pomp. If this object, 125 cubits in length, and six in thickness, were all cased in gold, as Athenæus indicates to have been the fact, it would be vain to calculate the value. The procession was closed by Ptolemy and his Queen, drawn in golden cars. Let us next hear what Josephus says of the price, which this same Ptolemy paid for the Greek translation of the Pentateuch. Besides the rewards bestowed on the High Priest and the 72 interpreters, the king of Egypt made such presents to the Jews for the service and decoration of their temple, as exceed all other examples of princely munificence. Among these presents may be remarked 100 golden talents (about 64,800*l.*,) for offering a sacrifice—20 golden basons adorned with jewels—a golden table for the show-bread. This table was two cubits in length, one in breadth, and one and a half in height, nor would it be easy to estimate the value, so beautiful were the ornaments, and so rich the materials. Here fruits and flowers were imitated by gems of every hue. A vine interwoven among the sculptured work hung round in festoons; and the tendrils of this vine, drawn out of the golden branches into curling wires, were so light and so fine that they trembled in the breeze. A golden crown was worked on the borders of the table; rods set with precious stones ran along the edges; and a zone of stars, that sent forth the rays of the ruby, the diamond, and the emerald,

encircled the whole. Josephus insinuates in vain, that Ptolemy was guided by piety alone in this singular transaction. No motive of religion, or even of policy, appears to have influenced his conduct. He wished to display his magnificence to Judea, to Egypt, and to the world. He gave as much for one book as would have purchased a million.

How, say the writers to whom I refer, did Ptolemy Philadelphus acquire these riches? The mines of Peru, of Mexico, and of India, would have scarcely supplied, within a period of less than fifty years, the treasures in gold and precious stones, which were amassed by the two first Ptolemies. There is no other way of accounting for this sudden accumulation of wealth, add the same authors, than by supposing, that the priests of Egypt had preserved by tradition the great secret of the Hermetic art, and had imparted it to the Greek monarchs, who relieved them from the Persian yoke.

5. It is well known, continue these authors, that the Egyptian priests concealed their knowledge from the vulgar, and that for this purpose they not only employed hieroglyphical writing and a sacred language, but communicated their scientific discoveries to the initiated through the medium of enigmas, fables, and allegories. With respect to the art of making gold, if such an art really existed, the wisdom of concealing it cannot be questioned; and it must be confessed that the singular care with which the Egyptians of the higher orders veiled their knowledge from the public, can hardly be accounted for, if it were only their object to hide their speculative opinions from the people. The Greeks and Romans, who rarely understood the mysterious mythology of the Egyptians, altered and embellished it after their own manner. Still however some of them saw through the cloud, and explained in a rational and philosophic manner those enigmatical fables, which the vulgar took in the literal sense, and considered as the recorded truths of sacred history. But most of these fables were nothing else than allegories, relating to various subjects, both physical and metaphysical—to astronomy, to agriculture, to chemistry, and to the nature of the gods. The absurd system of Euhemerus was invented to please the successors of the pretended son of Ammon; and it was probably adopted by later Pagans, who desired to flatter those Emperors of the Romans, who

aspired to the honors of the apotheosis. The Egyptian priests were possibly not sorry to explain, according to this system, the origin of profane theology; but the doctrine of Euhemerus is now as generally as it is justly exploded. The mythology of Egypt was nothing else than an allegorical or emblematical account of the system of science and of nature. In this account, it is contended, the chemical discoveries of the Egyptians ought to have had their place. Every person, who knows any thing about ancient mythology, is of course acquainted with the writings of Sallust the philosopher. We ought then to examine, if among the fables, which Sallust would have called *mixed*, there be any, which relate to our subject. The writers whose arguments I continue to state, are of opinion that the story of Jason and the Golden Fleece is precisely in point. This is a mixed fable, which is astronomical in one sense, and chemical in another; but this fable is of Egyptian, not of Greek invention. The position of the ship *Argo* in the heavens would render this assertion evident, were we even without the authority of Plutarch for saying, that this constellation is of Egyptian origin. *Canopus*, the great star at the helm, is not visible beyond 35°. N. L. Now the chemical sense of the fable, say the alchemists, is so clear, that some ancient Greek author, of whom Suidas, according to his custom, probably borrowed the language, thus expresses himself—χρυσόμαλλον δέρας—τοῦτο δὲ οὐχ ὡς ποιητικῶς φέρεται, ἀλλὰ βιβλίον ἦν ἐν δέρμασι γεγραμμένον, περιέχον ὅπως δεῖ γίνεσθαι διὰ χημείας χρυσόν—*Golden Fleece—this is not what it is poetically said to be, but it was a book written on skins, containing the mode of making gold by the aid of chemistry*. The alchemists have explained what was meant by the dragon, and the oxen with brazen feet, which guarded the golden fleece; nor is their explanation without some show of plausibility: but I wonder that they have neglected to cite a passage in Hesiod about Medea, and another passage in Apollonius Rhodius, in which it is said that the ram which carried Phrixus was converted into gold by Mercury.

6. But it is positively asserted, that the art of making gold was taught in Egypt; and that this art, which was known at Rome in the time of Augustus, was practised there in the reign of Caligula. It is true that the process, as carried on at Rome, appears to have

been imperfect; but still the fact remains, that gold was made. This assertion is founded on the respectable testimony of Pliny.—*aurum faciendi est etiam una ratio ex auri-pigmento; invitaveratque spes Caium, Principem avidissimum auri; quamobrem jussit excoqui magnum pondus; ut plane fecit aurum excellens; sed ita parvi ponderis, ut detrimentum sentiret, illud propter avaritiam expertus; quamquam auri-pigmenti libræ XIV permutarentur.* (*L.* 34. 4.) Suidas appears to have copied the following article from some older Greek author—χημεία—ἡ τοῦ ἀργύρου καὶ χρυσοῦ κατασκευὴ, ἧς τὰ βιβλία διερευνησάμενος ὁ Διοκλητιανὸς, ἔκαυσε, διὰ τὰ νεωτερισθέντα Αἰγυπτίοις,—Διοκλητιανῷ—τούτοις ἀνημέρως καὶ φοινικῶς ἐχρήσατο· ὅτι δὲ καὶ τὰ περὶ χημείας χρυσοῦ καὶ ἀργύρου τοῖς παλαιοῖς γεγραμμένα βιβλία διερευνησάμενος, ἔκαυσε, πρὸς τὸ μηκέτι πλοῦτον Αἰγυπτίοις ἐκ τῆς τοιαύτης προσγίνεσθαι τέχνης, μηδὲ χρημάτων αὐτοὺς θαῤῥοῦντας περιουσίᾳ τοῦ λοιποῦ Ῥωμαίοις ἀνταίρειν. *Chemistry* (or more properly, what we generally mean by alchemy;)—*the confection of silver and gold, of which Diocletian having sought out the books, caused them to be burnt, on account of the innovations that might be attempted against him by the Egyptians, whom he had roughly and cruelly treated; and having therefore sought out the books written by the ancients concerning the chemical confection of gold and silver, he caused them to be burnt, in order that the Egyptians might neither procure wealth by this art, nor growing bold from their opulence, afterwards revolt from the Romans.*

7. It is well known that much of the learning of the school of Alexandria was transmitted to the Arabians; and it would seem that the Arabians had preserved some traditions concerning the existence of an art, by which the baser metals were converted into gold. Without appealing to the emerald table of Hermes, or to the treatises on alchemy ascribed to Avicenna and Geber, which are probably all forgeries, we cannot doubt that the first alchemists, who appeared in Europe, took not only their nomenclature, but their absurd metaphors and allegories from the Arabians. Thus Raymond Lully employs the curious corruptions *recfage*, *adalphar*, &c.; and talks of drowning the dragon of the Arabian desart, in the red sea, or the dead sea, I forget which. It may have possibly happened with this art, as with some others, that it once existed, and has been lost. Roger Bacon believed in the pos-

sible transmutation of the baser metals into gold; and his reasoning amounted to this—Since carriages have been moved without the aid of animals—since boats have been impelled through the water without oars or sails—since men have been transported through the air—since very distant and very minute objects may be made perfectly clear to vision by means of glasses—and since the effects of thunder have been produced by a few grains of powder—how can it be contended that the transmutation of metals is impossible? In every one of these instances Bacon spoke of what had no existence in his own time. He had therefore received the knowledge which he possessed of various arts from tradition, when those arts themselves had ceased for ages to be cultivated. Time has indeed renewed the existence of all of them, with the exception of that by which the baser metals were converted into gold. The contemporaries of Roger Bacon were greatly mistaken when they argued, that what was not done in their days could never have been done, unless, as some of them thought, by the aid of magic. We have now steam-boats, balloons, telescopes, and microscopes; and we smile at the ignorance of our ancestors, who believed that Bacon's assertions could only be verified by the assistance of the devil. But are we sure that we are much wiser ourselves, when we pronounce the art of making gold to be utterly fallacious, and the practice of it impossible, merely because we have not discovered it?

8. It has been asserted, that the art of making gold was never heard of until after the time of Constantine, and that in fact it was never any thing better than the dream of some idle spirits in the dark ages. But the passage, which has been quoted from Pliny, contradicts this assertion; and the following passage in Manilius (who florished in the time of Augustus) evidently refers to the Hermetic art.

—scrutari cæca metalla,
Depositas et opes, terræque exurere venas,
Materiemque manu certa duplicarier arte.

9. The ancient Egyptians cultivated the sciences for more than fifteen centuries. The moderns have not been employed quite so long in the same pursuits. It seems strange then that they should fancy

that they have advanced much further. You say, you can do all that the ancients could do in chemistry and a great deal more. Perhaps not so much as you think. Can you compose a cement, which shall be as hard and as durable as the stones it unites? You cannot; but you contemn so vulgar and mechanical a secret. Can you render glass malleable? You cannot; and therefore you say that the thing is impossible. But Dio Cassius affirms that this was achieved in the time of Tiberius, who cruelly ordered the fabricator to be put to death. Pliny, it is true, expresses a doubt about the fact, but he admits that the report about it was very general. The Arabians certainly believed that the Egyptians possessed the art of making glass flexible; and *Ibn Abd Alhokm* mentions glass that would bend and not break, among the articles enclosed by Saurid in the western pyramid. It is well known that glass at a red heat is perfectly ductile; and that when the process of refrigeration is carried on slowly, the glass is less fragile than when the same process is conducted too rapidly. In order to render the vitreous matter yet less brittle when cooled, the workmen mix the oxyd of lead with it, while it is yet in a state of fusion. How then can we be positive, that some other combination might not render glass as malleable as gold? Pliny mentions another fact, about which he expresses no doubt at all. The Egyptians dipped a piece of white linen or cotton, prepared for the purpose, in a boiler, and drew it out again dyed with various colors, according to the pattern designed by the artist. You cannot do this. Will you therefore deny the fact? Prosper Alpin says, that on opening an ancient Egyptian tomb, he found a sprig of rosemary as well preserved as the day it was pulled. Perhaps you will say that Prosper Alpin did not tell truth; and that no chemical preparation can preserve the vegetable life of the branch cut off from the parent stock. This will certainly be the easiest way of disposing of his testimony, which might otherwise embarrass you. But what have you to say about the mummies? Will you engage to embalm a dead body, that shall not moulder into dust during the lapse of twenty centuries?

Having thus arranged, and set off, with what advantage I could, the arguments of those who think that the ancient Egyptians were possessed of the art of converting the baser metals into gold, I shall leave my readers to decide the question for themselves. For my

own part, though I do not believe that the art of making gold has ever been known in modern times, yet I will not say that it never could exist. I leave this sentence to be pronounced by those, who have either more knowledge, or less modesty than Boerhaave.

OF THE SHIELD OF ACHILLES.

In a former number of the Classical Journal I stated it as my opinion, that Homer took the idea of the shield of Achilles from a model which he had seen in Egypt. M. Goguet thought that this model existed in Asia; and he expresses his belief that Homer had never been in Egypt. But this opinion is contrary to that both of Diodorus Siculus and of Plutarch. We may observe that the constellations of the Wain and of Orion were depicted on the shield with the Sun and Moon. This seems to refer to Egyptian mythology. The Sun was the symbol of Osiris, and the Moon of Isis. Orion was the constellation of Horus, and the Wain of Typhon.

But it is of little importance to my general argument, whether the model, from which Homer took his idea of the shield of Achilles, was seen by the poet at Thebes or at Tsidon. I am satisfied in agreeing with M. Goguet, that the model could not have been found among the Greeks. It is however very surprising, that such a model should have existed at all, at a period when, according to our modern philosophers, the arts and sciences were in their infancy. Without speaking of the sculpture, we may remark that the combination, the soldering, and the coloring of the metals could not have been effected without a great knowledge of metallurgy. There were four metals employed—brass, (or rather bronze,) tin, silver, and gold. The figures of men, animals, &c. must have been first carved, or cast, and then soldered upon the plane of the shield, or else inlaid. Some of the objects must have been soldered upon others: as the silver balustrade round the vineyard—the grapes on the vines, &c. But the most extraordinary part of the whole is the coloring of the metals. Besides white, and yellow, and shades of brown, which the metals might themselves have produced without the aid of art, other colors are distinctly marked and mentioned. First the color of blood, which Homer denotes by a word, which the translators choose to render

black. But Homer, though blind in his old age, had had the use of his eyes in his youth, and therefore he could never have fancied that blood is black. The word μέλας signifies *dark-colored*. In the Odyssey, Homer, in speaking of a fountain, uses the words μέλαν ὕδωρ. Are we therefore to conclude, that this water was as black as ink? Surely not. The epithet simply implies that the color was dark; and when it is applied to blood, it indicates that the color of the blood was dark-red, or purple. The mantle of Fate was red, the grapes were purple, and the oxen were dun. Now how were these colors to be produced by the four metals mentioned above? It is well known that oxygen is necessary to the developement of caloric; and perhaps it is not less so to the developement of the lucid principle. Certain it is at least, that metals are colored by oxydation; that is to say, they are colored as they absorb oxygen, either in consequence of the application of heat, or of the application of an acid. But here two difficulties occur—how could the colors required be given to the metals in question by oxydating them?—and how could those colors be rendered fixed? The dun color of the oxen might be rendered by the bronze having a more than usual proportion of copper mixed with the tin. For the red mantle, the tin might, by very great heat, be brought to assume the appearance of a ruby-colored vitrification. The same metal being placed in a dissolution of gold, will take from the precipitate of the gold a purple color; but this color requires to be fixed. M. Goguet says the grapes might have been of steel; but Homer has enumerated the metals employed; and if we quit his authority, we may say any thing we please. I admire the pretty colored engraving, which M. Quatremère has lately published of the shield of Achilles; but I think it rather too gaudy. The description of the shield seems certainly to indicate, that chemistry and metallurgy must have been farther advanced before the days of Homer, than the moderns are generally disposed to allow. Even Goguet, who thought that the Phœnicians had not sufficient nautical skill to have sailed from Spain to Britain, yet testifies his admiration of the art, which could have produced such a work as the shield of Achilles.

THE MARINER'S COMPASS.

The invention of the Mariner's compass is generally attributed to Flavio Gioja of Amalfi, who lived in the 14th century. That this Gioja improved the compass may be easily admitted; but I think it impossible to acknowledge him for its inventor. One Brunet, in his old French, gives the following curious description of a magnet which had been shown to him in the 13th century by Roger Bacon—*La magnete pierre laide et noire ou ele fers volontiers se joint, l'on touche ob une aiguillet, et en festue l'on fischie. Puis l'on mette en l'aigue, et se tient dessus, et la pointe se torne contre l'estoile, quand la nuit fut tembrous, et l'on ne voit estoile ne lune, poet li mariner tenir droite voie.* This old French is at least intelligible; and I wished to give it in the original orthography. But the mariner's compass was known before the time of Roger Bacon. Take the following verses, which were written in the 12th century, as a proof:

Un art font, qui mentir ne peut
Par la vertu de la mariniere,
Une pierre laide et bruniere
Ou li fers volontiers se joint,
Ont, si esgardent le droit point;
Puisqu' une aguille ont touchee,
Et en festus l'on couchée
En l'eve le mettent sans plus,
Et le festus la tiennent dessus.
Puis se tourne la pointe toute
Contre l'estoile, si sans doute,
Que ja nul hom n'en doutera,
Ne ja por rien ne faussera;
Quand la mer est obscure et brune
Quand ne voit ne estoile ne lune,
Dont font a l'aguille allumer,
Puis n'ont ils garde d'esgarer,
Contre l'estoile va la pointe.

But it seems difficult to imagine that the properties of the magnetic needle were first discovered in the 12th century—in an

age of intellectual darkness. Is it not more probable, that the use and knowledge of the magnet were brought from the East? Some writers have fancied that the Greeks and Romans were no strangers to all the properties of the magnet. Albertus Magnus has indeed appealed to a passage in the treatise *de lapidibus* attributed to Aristotle, which would leave no doubt on the subject, were that treatise genuine. I shall have to speak afterwards of the testimony of Albertus; but in the mean time I must observe, that though the Greeks and Romans knew that the magnet attracts iron, yet beyond this their knowledge does not appear to have gone. We are therefore under the necessity of admitting, either that the polarity of the magnetic needle was happily and wonderfully discovered by the Europeans, at a period when they were plunged in the grossest ignorance, or that the knowledge of this important fact was communicated to them by the Orientalists. But had the discovery been made by the Europeans, it is strange that the name of the inventor should remain unknown. The Cardinal de Vitry, who wrote about the year 1200, seems to indicate that the western nations were indebted to the Indians for the knowledge of this curious secret of nature. He attributes the properties of the loadstone to the diamond; and this mistake only serves to show, that the Europeans had heard of the virtues of the magnet, before they well knew what the magnet was. *Adamas in India reperitur*, says the Cardinal; *ferrum occulta quadam natura ad se trahit. Acus ferrea postquam adamantem contigerit, ad stellam septentrionalem, quæ velut axis firmamenti aliis vergentibus non movetur, semper convertitur, unde valde necessaria est navigantibus.* That the poles of the magnetic needle, when it can turn freely, are always nearly directed to the poles of the earth, is a fact with which the Bramins assert that their ancestors were acquainted from remote antiquity. The Chinese make a similar pretension. The author of the *Spectacle de la Nature* says, that the Indians and Chinese knew nothing of the magnetic needle, until they were informed of its properties by Marco Paolo. It is then singular enough that this traveller should be generally supposed to have known nothing on the subject himself, until he had visited the East. I may be told, that the Orientalists obtained their knowledge from the Europeans, and then forged histories to prove that

they were indebted for this knowledge to their ancestors alone. This mode of reasoning is, I believe, not uncommon; but I cannot think it either just or candid. In the case before us we have evidence which deserves attention. In the Chinese Chronicle, which was compiled by the late Emperor Kien-Long, it is stated that the Emperor *Hoang-ti*, who lived more than 2000 years before our æra, caused a car to be constructed, upon which a figure was placed, and this figure always pointed to the south, whatever might be the direction in which the car was driven. It is likewise recorded in the Chinese annals, that a similar car was constructed in the time of Hien-toung, about 1000 years ago. It seems pretty evident, that the figure must have been fixed upon a magnetic rod of iron, which could turn freely round, like the needle in the mariner's compass. This rod would always point, when it rested, north and south; and it would depend on the artist to make the figure point either to the one pole, or to the other, as he chose. Now this fact is not related as if it were intended to prove to the Europeans, that the Chinese had been acquainted with the magnetic needle from remote antiquity. A story forged for this purpose would most probably have represented the figure as always pointing to the north; and some allusion at least would have been made to the magnet. But there is nothing of this. The circumstance is simply mentioned; and it is left to the reader to account for it as he can.

If the properties of the magnetic needle were known from remote antiquity to the Indians and the Chinese, we can hardly suppose that the Egyptians and the Phœnicians were ignorant of them. M. Goguet indeed tells us, that the Phœnicians were so little skilled in navigation that they never ventured to sail from the coast of Spain, whither they had certainly penetrated, to the British islands. The learned author finds tin for the Greeks and Phœnicians in Asia and Africa; and the Casseterides may be any where but on the coast of Cornwall. This opinion evidently proceeded from the contempt in which M. Goguet held the attainments of the Egyptians and Phœnicians in nautical affairs. But we have too many proofs that the Phœnicians must have had a direct communication both with South-Britain and with Ireland, to be swayed by the sentiments of this learned but prejudiced writer.

There can however be no question at all, that the Phœnicians sailed beyond the pillars of Hercules. I shall say nothing here of the Atlantis of Plato, or of the American tribes, whose dialects, according to Mr. Adams, contain many words that are pure Phœnician, and whose religion bears so much resemblance to that of the eastern idolaters. It is sufficient to remark, that the Phœnicians made voyages which were so long, and which must have been so perilous, that it is difficult to imagine that they were really unskilful navigators. We are told by modern authors, however, that these navigators had no other guides than their knowledge of the coasts, and the observation of the stars in the constellations of the *Wain* and of *Ursa Minor*. But when the Phœnicians conducted the fleets of Solomon to Ophir—when they navigated the Indian Ocean, it was surely not by observing the northern constellations that they reached the shores of Taprobana. In the time of Pharaoh Nechos a fleet sailed from the Red Sea, and returned to Egypt by the Mediterranean. The navigators of this fleet must have doubled the Cape of Good Hope, where only one of the seven stars of the Wain can be seen, and where *Ursa Minor* is never visible at all.

With respect to the opinion of Goguet, who thought that the Phœnicians had never reached the shores of Britain, merely because he likewise thought that their nautical skill was insufficient to carry them thither, I so entirely differ from it, that I believe that they extended their voyages to the North far beyond the British isles, even to the neighbourhood of the Arctic circle. Pytheas of Marseille, who florished before the time of Alexander, pretended that he had sailed so far to the North that at the summer solstice the sun did not set at all. Strabo treats this account as an idle tale: and indeed it is little probable that the Greeks, or any of their colonists, fitted out a fleet, or even a ship, for the purpose of exploring the northern ocean. The Greek historians would not have passed over such an undertaking in silence. But there can be little doubt, I think, that the voyage which Pytheas described, must have been made. A navigator who had never quitted the Mediterranean, could scarcely have fancied that the sun does not set at the summer solstice in the Arctic regions. Besides, the account of the land discovered seems to indicate that the navigators must

have approached the coast of Iceland. But who were these navigators? Not the Greeks, because their historians say nothing of such an expedition. I conclude therefore, that the Phœnicians, the ablest mariners of the ancient world, were those to whom the honor of the enterprise should be attributed.

Is it too much for the jealous pride of modern science to admit, that the Egyptians and Phœnicians might have possessed an instrument resembling the mariner's compass? Albertus Magnus, who florished in the 13th century, has cited a passage from a treatise attributed to Aristotle. This passage probably did not come from the pen of the Stagirite, but was translated from the Arabic by Albertus. Certain it is that such a treatise, purporting to be a version of Aristotle, still exists in the Arabic language. The words, as Albertus gives them, run thus—*angulus magnetis cujusdam est, cujus virtus apprehendendi ferrum est ad zoron, hoc est septentrionalem, et hoc utuntur nautæ; angulus vero alius magnetis illi oppositus trahit ad aphron, id est polum meridionalem, et si approximes ferrum versus angulum zoron convertit se ferrum ad zoron, et si ad oppositum angulum approximes, convertit se directe ad aphron.* I conceive that this sentence conveys the sense of some ancient Oriental tradition concerning the magnet and the magnetic needle. The words *zoron* and *aphron* have generally been considered as barbarous terms, which cannot be traced to any polite language. The celebrated Andres, in his history of literature, holds a different opinion. He says that these are corruptions from the Arabic words *giarun*, a hot wind, and *avrun*, the north. It is not always easy to tell what words are meant, when authors employ European characters for the expression of Oriental sounds; but I cannot think the guess of Signor Andres a very happy one. Mr. Hager says, *quantunque is non abbia finora trovato che giarun si usi per il meriggio; avr, o colla nunnazione, avrun, è parola Araba, la quale, secondo i due più celebri lessicografi Arabi, vuol dire settentrione; e zohr, o zuhr, é altresi un termine Arabo, che significa meriggio, siccome zohar lo vuol dire in Ebraico.* That the two poles were named *zoron* and *aphron* in Arabic is confirmed by the testimony of Vincent de Beauvais, who lived in the 13th century, and who is cited by Mr. Hager; but I think this last writer would have hardly ventured on the explanation which he offers of these words, had he seen the passage which I

have quoted from Albertus Magnus, who says that *zoron* signifies the north, and *aphron* the south. There can be no doubt that الاور signifies the north, and that if we add the *tenwan*, we may pronounce *al-avron*. Again, if the word طهز be read طهر, we may pronounce *tsaran*, though an Arabian would probably pronounce *dhsaran*. This word signifies the middle of the day. But Mr. Hager's explanation directly contradicts the assertion of the Arabian author from whose treatise Albertus quotes. Though it be true, that *al-avr*, or *al-avron*, signifies the north, it also signifies heat; and a hot wind is called اور in Arabic. But this was also the ancient name of the sun in the same language, and accordingly it bears that signification in the book of Job. I would however rather consider اور as the radical letters in *Aphron* or perhaps only ور. It is true that we shall find no word either in Arabic or Hebrew, which gives us a name for the south under this form; but let us observe that *phrah*, or *pharah*, signifies to be fruitful; the country of the south, to which the fleets of Solomon sailed, was called אופיר *Ophir;* the name of *Aphrica*, or *Africa*, was chosen for the hottest portion of the globe; and an inhabitant of that country was called *Afer*. The Egyptian words equivalent to ὁ ἥλιος and to ὁ νότος were *phre* and *phres*. With respect to the word *zoron*, I believe it to have been really an ancient Arabic word. מזר is clearly a formative from זר or זור; and at Job xxxvii. 9. we have the following words—מן החדר תבוא סופה וממזרים קרה — *out of the south cometh the whirlwind, and cold out of the north*. Upon the whole then I am inclined to think, that *aphron* and *zoron* ought not to be considered as words coined by Albertus, and adopted by Vincent, in the 13th century. They seem to be really of Oriental origin.

Mr. Hager observes, that Renaudot and Azuni are mistaken when they state that the Orientalists call the mariner's compass by a name resembling the Italian word *bussola*. *La bussola*, says he, *chiamasi ora kible name* (قبلة نامه) *o chibre name* (خبر نامه) *ora kutub nume* (قطب نما) *in quelle tre lingue* (Arabic, Turkish, and Persian): *siccome in Cinese si dice ora kepuon, ora loking,*

o sci-nan, per nulla dire di altri popoli Orientali. I cannot confirm Mr. Hager's statement from my own knowledge, but he refers to Meninski. Certainly, however, القطب *al-kutub* is the name of the polar star in Arabic; and *kutub name* appears to signify that which tells or indicates the polar star. I have not been able to find the Chinese words, which Mr. Hager has adduced, in the dictionary of De Guignes; but this may be my fault. It can scarcely however be doubted, that the Chinese were acquainted with the polarity of the magnetic needle from remote antiquity. (Martini Histor. Sinic. L. 4. Maila Hist. Gén. de la Chine. See also Barrow's Travels, Vol. 3.)

From the observations which I have already made, I think it must be admitted that the ancient Orientalists were acquainted with the use of the mariner's compass, or with an instrument which was similar to it. Shall we say that the Chinese were the inventors of this instrument? Their claims are more ancient than those of the Arabians; but yet I cannot bring myself to believe that China was the cradle of the sciences. It is made quite clear by Gaubil, that the Chinese had observed an eclipse of the Sun 2155 years before Christ; and that their astronomical charts of very ancient date contained many stars, which are invisible without the help of the telescope. But though they could calculate eclipses, and seem to have known the periods in which some of the planets revolve round the Sun; yet their knowledge seems always to have been mixed with so much ignorance, that I am led to think that it was chiefly obtained from foreign sources, and that they never were distinguished for their progress in the sciences.

In the annals of the Egyptians we meet with little to authorise us to suppose that they were acquainted with the polarity of the needle, if we can believe that so scientific a people could have been ignorant of a fact, which was not unknown to other Oriental nations. There are however some circumstances, which indicate that the Egyptians were really no strangers to this fact; but, like other secrets of their science, it must be looked at through the veil of allegory. Dr. Greaves found a magnet, formed in the shape of a beetle, on the breast of a mummy. Now we know that the beetle was a solar type; and the use of this magnet had been

undoubtedly to point north and south, and thus served to indicate to its possessor, when the Sun came to the meridian. We learn from Plutarch, that the north was the region of Typhon, and the south that of Horus—that the Great Bear was the constellation of the former, and Orion that of the latter. But Plutarch tells us, that the loadstone was called the bone of Horus, and the iron the bone of Typhon. It is further remarkable, that the poets almost always put Orion and the Great Bear in opposition, though the relative positions of these two constellations do not strictly correspond with this supposed hostility. Hear Euripides, *Ion*, 1152:

> Πλειὰς μὲν ἥει μεσοπόρου δι' αἰθέρος,
> Ὅτε ξιφήρης Ὠρίων, ὕπερθε δὲ
> Ἄρκτος στρέφουσ' οὐρᾶια χρυσήρει πόλῳ.

Why is Orion called ξιφήρης? Why is he represented with a sword which he points to the north? Why does the Latin poet term him *ferroque minax*? Is it meant that Orion, or Horus, having wrested the iron from Typhon, always points it against him? Homer, after remarking that the Bear turns round the pole, adds, καὶ τὸν Ὠρίωνα δοκεύει. The scholiast says that the Bear always contemplates Orion as the leader of the Dog, βλέπει γὰρ, continues he, ἡ μεγάλη ἄρκτος πρὸς τὸ τοῦ Ὠρίωνος ἄστρον. The Egyptian fable of the enmity between Horus and Typhon was an allegory, which was probably made applicable to various subjects. In short it was a mixed fable. The loadstone was the bone of Horus; the iron was the bone of Typhon. The constellation of Typhon, on one side of the zodiac, is represented as always pointing to, and regarding the constellation of Horus on the other, as the iron turns towards the magnet. Horus, or Orion, the lord of the south, points his sword towards Typhon, the lord of the north, as the needle points to the pole. These allusions may seem strained and remote; but we must be often contented with such, in endeavouring to explain the mystical and symbolical types, by which the Egyptians darkly expressed their knowledge. When we are told that Typhon ruled the region to the right hand (the north); that Horus ruled the region to the left hand (the south); and that the loadstone was the bone (the strength) of Horus, and the iron the bone (the strength) of Typhon; how can we doubt that some indication,

though it be obscurely expressed, is given of the polarity of the magnetic needle? I have not a copy of Hor-Apollo at hand; but, if I do not forget, he mentions the needle as an Egyptian hieroglyphic. The author of the book entitled Hor-Apollo was a Greek, named Philip, who lived in the fourth century; and his explanations of the ancient hieroglyphics are often very unsatisfactory. If a needle existed among the curiologic characters, it probably indicated the magnetic needle. What else could a needle signify in the hieroglyphical writings of the sages of Egypt?

W. DRUMMOND.

Florence, Dec. 1818.

DE CARMINIBUS ARISTOPHANIS COMMENTARIUS;

AUCTORE G. B.

PARS VIII.—[*Vid. No. XXXVII. p.* 131.]

IN Equitibus ne unum quidem exstat carmen Antistrophicum; quod ipse primus reperi; neque plus quam duo ad Epodorum formam redigenda sunt. Horum prius sic lege. v. 284. et sqq.

ΚΛ. ἀποθανεῖσθον αὐτίκα μάλα,
καταβοήσομαι σοβῶν σέ·
ΑΛ. τριπλάσιον κεκράξομαι, σὸν
κατὰ κάρανον ἐξακρίζων·
ΚΛ. διαβαλῶ σέ γ' ὧν στρατηγός·
ΑΛ. περιελῶ σ' ἀλαζονείαις.
ΚΛ. ὑποτέμοιμ' ἂν τὰς ὁδοὺς σοῦ·
ΑΛ. κυνοκοπήσω σοῦ τὸ νῶτον·
ΚΛ. διαφορήσω σ', εἴ τι γρύξει·
ΑΛ. κοπροφορήσω σ', εἰ λαλήσεις.
ΚΛ. βλέψον εἰς μ' ἀσκαρδάμυκτος·
ΑΛ. ἐν ἀγορᾷ κἀγὼ τέθραμμαι·
ΚΛ. ὁμολογῶ κλέπτειν· σὺ δ' οὐχί·
ΑΛ. κἀπιορκῶ γε βλεπόντων,

νὴ τὸν Ἑρμῆν τὸν Ἀγοραῖον.
ἀλλ' ἕτερα τοίνυν σοφίζου.
ΚΛ. καί σε φήσω γ' ἀδεκατεύτους
κοιλίας πωλεῖν ἔχοντα.

Inter hæc et versuum sedem et voces ipsas mutavi. Vulgo α', γ', β'. At ineptum esset τριπλάσιον κεκράξομαι, ab altero dictum, cum nondum ab alterius ore venisset καταβοήσομαι. Etenim illo τριπλάσιον indicatur loquendi climax. Quod ad voces, Comicum ignorare debeat is, qui credat in tali loco scriptum esse κεκράξομαι, καταβοήσομαι et κατακεκράξομαι—necnon βοῶν et κράζων: quasi vocibus istis inesset pondus aliquid, neque dialogi ratio aliud quid postularet. Ipse quidem nullus hæsitavi eruere κατὰ κάρανον ἐξακρίζων e κατακεκράξομαί σε κράζων, memor Homerici κατ' ἀνδρῶν κράατα βαίνει: qui gestus est hominis fastu elati; quem æque bene depingunt verba κατὰ κάρανον ἐξακρίζων: etenim ἐξακρίζειν, quod usurpat Euripides in Orest. 275, necnon ἀκρίζειν, in Œnei fragmento, una cum ἀκροβάζειν et ἀκροβηματίζειν, omnia idem significant atque τοῖς ποσὶν ἄκροις βαίνειν. vel illud Sophocleum in Aj. 1217. Ὑψὴλ' ἐκόμπεις κἀπ' ἄκρων ὠδοιπόρεις: ubi Lobeckius citat, post Musgravium, ex Libanio ἐπ' ἄκρων πορεύονται et σοβῶν τε καὶ ἄνω βαίνων: unde se tuetur quoque meum σοβῶν in Aristophane: qui verbum id et composita sæpe usurpat. Kusteri Index dat Σοβεῖν bis, Ἀποσοβεῖν quater, et Περισοβεῖν semel. E quibus opportune perquam allegatur Eq. 60. ἀποσοβεῖ τοὺς ῥήτορας scil. Cleon: quod idem hic facere minatur. V. 5. Vulgo σ' ἐὰν στρατηγῇς. At nondum dixerat Allantapola se στρατηγεῖν futurum. Contra vero Cleon ipse fuerat olim στρατηγὸς in profectione ad Pylum: fuit quoque etiam nunc inter τοὺς στρατηγούς: quorum mentio facta est apud Schol. ad Eq. 922. V. 6. Vulgo ἀλαζονείας. Sed mecum facit Eq. 903. Ἡ γὰρ θεός μ' ἐκέλευσε νικῆσαί σ' ἀλαζονείᾳ: et 887. Οἵοις πιθηκισμοῖς με περιελαύνεις. V. 7. Vulgo ὑποτεμοῦμαι. At nihil hic habet vox media. Certe ἐκτεμῶ exstat in Eq. 374. Τὸν πρηγορῶνα σοῦ 'κτεμῶ: et Ran. 583. τὸν λάρυγγ' ἂν ἐκτέμοιμί σου: et ἀποτεμῶ apud Cratinum in Lex. Bekker. p. 28. Ἀποτεμεῖν μηχάνας. Κρατῖνος. Τούτου δ' ἁπάσας ἀποτεμῶ τὰς μηχάνας. V. 9, 10, 11, 12. Vulgo γ', δ', α', β'. Sed futura illa tempora plane indicant sedem suam. V. 9. Ita Elmsl. ad Ach. 278. at γρύξεις Suid. in Κόπρια. V. 16. ἀλλότρια τοίνυν σοφίζου. At hæc minime ad Cleonem pertinent, verum ad Ἀλλαντ—qui monet adversarium nova debere meditari, ne victus ab arena discedere videatur. V. 17. Vulgo φαίνω τοῖς Πρυτάνεσιν ἀδεκ—τ. θ. ἐχ. κοι. At bene sit Athenæo III p. 94. D. scribenti Ἀριστοφανὴς ἐν Ἱππεῦσι· καὶ σὲ φήσω ἀδεκατεύτους κοιλίας πωλεῖν. Unde patet, metro confirmatum, gl. esse τοῖς Πρυτάνεσιν, et voces olim aliter dispositas.

303 et sqq. στρ. α'.
322 et sqq. στρ. β'.
382 et sqq. ἀντιστρ. α'.
397 et sqq. ἀντιστρ. β'.
} Ita Hermann. de Metr. p. 189=203. ed. 2. et Bentl.

367 et sqq. Hi versus habentur pro στρ. γ'. et 443 et sqq. pro ἀντιστρ. γ'. Verum ii inter se concilari non possunt, nisi sex versus antistrophum præeuntes in limine emendentur: quod hic faciam. In 435 et sqq. quid editiones exhibeant, mox videbimus. Scripsit quidem Aristophanes sic:

ΚΛ. οὗτοι μὰ τὴν Δήμητρα καταπροίξει τάλαντα πολλὰ
κλέψας Ἀθηνῶν·
ΧΟ. τούς γε τέρθρους τοῦ ποδὸς παρίει.
ὡς οὗτος ἢ τὰ Καικίας ἢ συκοφαντίας πνεῖ.
ΑΛ. σὲ δ' ἐκ Ποτιδαίας ἔχοντ' εὖ οἶδ' ἑκατον τάλαντα·
ΚΛ. τί δῆτα; βούλει τῶν ταλάντων ἓν λαβὼν σιωπᾷν;
ΧΟ. ἀνὴρ ἂν ὅδ' ἡδέως λάβοι δέκ' ἄθρει· τὸ πνεῦμ' ἔλαττον.

ἀντιστρ. γ'. στρ. γ'.

ΚΛ. φεύξει δ' ἀγραφίου τέτταρας. ΚΛ. οἷον σὲ δήσω 'ν τῷ ξύλῳ. 367
ΑΛ. σὺ δ' ἀστρατείας εἴκοσιν, 441 ΑΛ. διοίξομεν σὲ κοιλίας.
κλοπῆς δὲ πλεῖν ἢ χιλίας. ΚΛ. ἡ βύρσα σοῦ θρανεύσεται.
ΚΛ. ἐκ τῶν ἀλιτηρίων σέ φη— ΑΛ. σαρῶ σὲ θύλακον κλοπῆς.
μι γεγονέναι τῶν ποσθίων. ΚΛ. διαπατταλευθήσει χάμαι. 371
ΑΛ. τὸν πάππον εἶναι φημὶ σὸν 445 ΑΛ. περικόμματ' ἐκ σοῦ σκευάσω.
τῶν δρυοβαφῶν. ΚΛ. ποίων, ΚΛ. τὰς βλεφαρίδας σοῦ περιτιλῶ.
φράσον.
ΑΛ. τῶν βυρσίνης τῆς Ἱππίου· ΑΛ. τὸν πρηγορῶνα σοῦ 'κτεμῶ·
ΚΛ. κόβαλος εἶ. ΑΛ. πανοῦργος εἶ. ΧΟ. καὶ, νὴ Δί' ἐμβαλόντες αὐτ-
ΧΟ. παῖ ἀνδρικῶς. ΚΛ. ἰοὺ ἰοὺ ῷ πάτταλον μαγειρικῶς
τύπτουσί μ' οἱ ξυνωμόται· 450 εἰς τὸ στόμ', εἶτ' ἀπ' ἔνδοθεν
ΧΟ. παῖ αὐτὸν ἀνδρικώτατ' εὖ· τὴν γλῶτταν ἐξείραντες, αὐ-
γάστριζε καὶ τοῖς ἐντέροις τοῦ σκεψόμεσθ' εὖ κἀνδρικῶς
καὶ τοῖς κόλοις, κεχηνότος 380
ὅπως κολᾷ τὸν ἄνδρα. τὸν πρωκτὸν, εἰ χαλαξᾷ.

Inter Octonarios vulgantur lectiones hæ:

Κλέψας Ἀθηναίων ἄθρει καὶ τοῦ ποδὸς παρίει. et mox
——————λάβοι τοὺς δὲ θρίους παρίει. dein
——————τὸ πνεῦμ' ἔλαττον γίνεται. inde erui
κλέψας Ἀθηνῶν· τούς γε τέρθρους τοῦ ποδὸς παρίει. et
——————λάβοι [δέκ'] ἄθρει· τὸ πνεῦμ' ἔλαττον.

Etenim, ut ordiar a rebus minimi ponderis, pro δὲ MS. unus, τε: duo alii τοὺς τεθρίους. at Rav. τοὺς τερθρίους. At Hesych. Τέρθροι, οἱ εἰς τὸ κέρας τοῦ ἱστίου ἑκατέρωθεν δεδεμένοι, ἐν οἷς τὸ ἄρμενον ἔλκουσι. Feci igitur τούς γε τέρθρους: quæ sunt e sede sua dejecta, cum librarii oculos irretivisset ἄθρει, in eo loco, ubi a me ponitur.

Restitutis igitur τούς γε τέρθρους et resecto ἄθρει, versus mensura postulat *Ἀθηνῶν, Athenarum*. Mox deleto γίγνεται, quod hic sicut in Vesp. 1226. adhæret, syntaxin fulciendi causa, evadit versus Ἀνὴρ ἂν ὅδ' ἡδέως λάβοι. ἄθρει τὸ πνεῦμ' ἔλαττον: ubi hiatum implere poterat Heathianum γ': at ipse huc retuli δέκ' e v. 438. εὖ οἶδα δέκα τάλαντα: ibi enim legi debet εὖ οἶδ' ἕκατον τάλαντα e v. 451. Φεύξει γράφας ἑκατὸν ταλάντους τεττάρας: verum ibi illa anticlimax in ἕκατον ταλάντους et εἴκοσι prohibet lectionem vulgatam. Suo igitur loco restitutis et ἕκατον τάλαντα et δέκα, restat ut exponam Comici mentem. Facete quidem Cleoni vitio vertitur, quod, cum ille Allantopolam corrumpere conatus fuit uno tantum talento, ipse non nisi decem talenta sibi dari voluit, τοῦ σιωπᾶν ἕνεκα. Inserui igitur ὅδ' omissum ante ἡδέως, ut ea voce dicta, Chorus digito intendat ad Cleonem. Similiter in Vesp. 632. οὗτος ῥᾳδίως Dawesii conjecturam firmat Menandreum in Ἀσπίδι, Οὗτοι ῥᾳδίως. V. 440. Deleto ἕκατον ταλάντους, versus deficit: et defecisset sensus, illo verbo non deleto. Sententiæ nexus postulat aliquid, quod conveniat cum genitivo ἀστρατείας. Reposui Ἀγραφίου. Suidæ gl. est: Ἀγραφίου δίκην. Τῶν ἐκ καταδίκης ὠφληκότων τῷ δημοσίῳ γράφουσι τὰ ὀνόματα ἐν σανίσιν οἱ κατὰ καιρὸν περὶ τούτων διοικοῦντες, προστιθέντες ἀνὰ πόσον ἐστὶ τὸ ὄφλημα· ὅταν δὲ ἀποδιδῶ ἕκαστος, ἐξαλείφεται τῆς σανίδος τὸ ἐπίγραμμα. ἐὰν οὖν τις ἀναγράφῃ μὲν ὠφληκέναι, δόξῃ δὲ μὴ ἀποδεδωκέναι, καὶ τὸ ὄνομα αὐτοῦ ἐξηλειμμένον ᾖ ἐκ τῆς σανίδος, συγκεχώρηται τῷ βουλομένῳ τῶν ἀστῶν εἰσάγειν κατ' αὐτοῦ δίκην ἀγραφίου. Allantopola igitur et Cleon minantur, alter alteri, actiones non leves, ut patet e Demosthen. Κατὰ Θεοκρίνου p. 1338. Reisk. v. 444. Vulgo, φημὶ γεγονέναι τῶν τῆς θεοῦ. At quis sit illa dea plane nescio. Erui τῶν ποσθίων. Ridet Comicus illas dictiones εὐθυρρήμονας apud Homerum ἴῃς ἐκ νηδύος Theognid. 294. ἐκ γαστρὸς—μιᾶς γεγόνῃ. Æschylum Fragm. Incert. 35. Πατρός τε ταὐτοῦ νηδυὸς μιᾶς τ' ἀπο: quod respexit fortasse Noster in Ach. 790. Ὡς ξυγγενὴς ὁ κύσθος αὐτῆς θἀτέρᾳ. Ὁμοματρία γάρ ἐστι κἠκ ταὐτοῦ πατρός: ubi præstat Ὁμογαστρία. melius enim γαστὴρ quam μήτηρ voci κύσθος respondet. Suid. Πόσθιον, τὸ αἰδοῖον, collatis Thesm. 521 et 261. V. 446. Vulgo, δορυφόρων. Reposui δρυοβάφων. Etenim Δρυοβαφῆ sunt, teste Hesychio, ἱμάτια τὰ ὑπὸ τοῦ κελύφους τοῦ δρυὸς βεβαμμένα. Hodie etiam cortex quercûs in eundem usum comparatur a coriariis: inter quos fuit Cleon, dictus Βυρσοδέψης, et, a Nostro fortasse, Βυρσόπαππος, non Βυρσόκαππος ut exhibetur in Hesychio. Hic vero aliis placere poterit δρυοφόρων: i. e. βαλάνων. Ea etenim vox et *glandem*, quam gerit quercus (i e. δρυο--φορον) significat, et *penem hominis*: vid. Schol. ad Pac. 1137. τὸ αἰδοῖον βούλεται λέγειν· ἐπεὶ καὶ αὐτό τινες βάλανον καλοῦσιν. ita et Suid. Βάλανος, τὸ αἰδοῖον: qua voce, aliud tamen significante, ludit Noster in Lys. 411. Quod ad Pacis locum attinet, is ita legi debet: Ἀλλὰ πρὸς πῦρ διέλκων τιν' ἀνδρῶν ἑταῖραν

φίλων, εὖ κέας τῶν ξύλων, ἅττ' ἂν ᾖ δανότατα τοῦ θέρους, ἐκπεπισσωμένα τε, κἀποθριάζων τὰ φηγοῦ τὸν ἐρέβινθόν τ' ἐμπυρεύων χ' ἅμα τῇ Θραττῃ καμὼν, τῆς γυναικὸς λουμένης. Hæc sunt omnia sensu duplici. Quæ sint hominis τὰ ξύλα et τὰ φηγοῦ i. e. βαλάνους, vel mulieris τὸν ἐρέβινθον (vid. Schol. ad Ran. 553.) non est cur exponam: neque ἐκπεπισσωμένα non exponet Vesp. 1365. Τί δὲ τὸ μέλαν τοῦτ' ἔστιν αὐτῆς τοὖν μέσῳ; Ἡ πίττα δήπου κομένης ἐξέρχεται: neque Eupol. apud Schol. Soph. Aj. 105. Παρὰ τοῖσι δεσμώταισι καταπιττωμένην: neque Plut. 1094. Ἱκανὸν γὰρ οὕτως ὄρρον ἀπεπίττων χρόνῳ: sic enim legi debet. Mox ἀποθριάζων exponit Acharn. 158. Τίς τῶν ὁδομάντων τὸ πέος ἀποτεθρίακε: necnon Eccl. 703. Ὑμεῖς δὲ τέως θρῖα λαβόντες Διφόρου συκῆς Ἐν τοῖς προθύροισι δέφεσθαι. Denique καμὼν est hic perquam facete dictum. Cf. Petron. *Et non plane jam molestum erat munus. Utcunque igitur inter anhelitus sudoresque—quod voluerat, accepit.* Vulgo ἑτέρων—ἐκπεπιεσμένα κἀνθρακίζων τοῦ ἐρεβίνθου τήν τε φηγὸν—κινῶν. Inter quæ ἐκπεπιεσμένα et κινῶν sunt metro, et ἑτέρων—ἀνθρακίζων τοῦ ἐρεβίνθου τήν τε φηγὸν ἐμπυρεύων sententiæ oppugnantia. V. 453. Ita Elmsleius in *Edinburgh Rev.* No. XXXVII. p. 90. In Strophicis vero pauca sunt emendanda. V. 367. Ita Emsl. ad Ach. 343. collato Eq. 713. V. 368. Vulgo, διώξομεν σὲ δειλίας. At nulla hic ignaviæ mentio esse debet. Ea est dialogi ratio, ut uterque interlocutor metaphoras hauriat ex arte, quam exercet. Dedi igitur διοίξομεν σὲ κοιλίας: *Aperiam tua viscera.* Eas κοιλίας commemorat Cleon in v. 300. Καὶ σὲ φήσω γ' ἀδεκατεύτους κοιλίας πωλεῖν ἔχοντα. Quod ad sententiæ lusum, cf. Eq. 363. Ἐγὼ δὲ κινήσω γε σοῦ τὸν πρωκτὸν ἀντὶ φυσκῆς: et 706. Ἀπονυχιῶ σοῦ τὰν Πρυτανείῳ σίτια: et Lysistr. 367. Βρύκουσα σοῦ τοὺς πνεύμονας καὶ τἄντερ' ἐξαμήσω. V. 370. Δερῶ θύλακον nequeo intelligere. Adde quod Cleon, non Allantopola, debuit dicere δερῶ. Hujus enim personæ melius convenit σαρῶ. Quod ad sententiam, cf. Eq. 1148. Κλέπτοντας ἔπειτ' ἀναγκάζω πάλιν ἐξεμεῖν, ἅττ' ἂν κεκλόφωσί μου κημὸν καταμηλῶν: neque valde distat Thesm. 570. Τὸν σησαμοῦνθ' ὃν κατέφαγες τόνδε σε χεσεῖν ποιήσω. V. 377. Pro εἶτά γ' dedi εἶτ' ἀπ': Ita ἀπ' ἔνδοθεν est ut ἀπ' ἔμεθεν in Tro. 262. et ἀπ' οὐρανόθεν in Il. Θ. 19.

551 et sqq. στρ. 616 et sqq. στρ. 756 et sqq. στρ.
581 et sqq. ἀντιστρ. 683 et sqq. ἀντιστρ. 836 et sqq. ἀντιστρ.

939—942. Ad finem dimetrorum hoc tetrastichon sic lege:

βουλόμενος, ἐσθίων ἀποπνιγείης.
ΧΟ. νὴ τὸν Δία καὶ τὸν Ἀπόλλω καὶ τὴν Δήμητρ', εὖ γ' εἴη.

} Hac ratione stat Dawesii canon. Porson. in Miscell. Crit. p. 251. ἆρ' ἀποπνιγείης. Aliter Reisig. in Conject. Aristoph. p. 110. Mox erui εὖ γ' εἴη ex εὖ γε. Cf. Agam.

225. εὖ γὰρ εἴη : et Rhes. 594. εὖ δ' εἴη τυχεῖν.

973—996. Sex systemata tetracola. In 989. restitue ἄν. Male Brunckius.

1111—1150. Quatuor systemata decacola.

1264 et sqq. στρ. } Ita Kuster. e Schol.
1290 et sqq. ἀντιστρ. }

GEORGIUS BURGES.

Etonæ dabam Kalend. Mart. A. S. MDCCCXVII.

P. S. Dum Commentarii hujusce paginas diligenter relego, nonnulla video curis secundis esse retractanda; nonnulla etiam pro additamento habenda. Velim igitur hodie legatur in

C. J. No. XXV. p. 34. v. 19, 20. *ΔΙ.* ἀλλ' ἐξόλοισθ' αὐτοί. *ΧΟ.* κοάξ. | *ΔΙ.* οὐδὲν γάρ ἐστ' ἄλλ' ἢ—*ΧΟ.* κοάξ. v. 46. Ad vulgatum ἐφθεγξάμεσθα propius accedit εἰλίξαμεν.

p. 36. v. 11, 12. Lege Ἀμίαντος ἱερᾶς | ὑπὸ τιμᾶς· πότην.

p. 38. v. 11, 12. Lege—ας ὁδὶ χωρεῖ μέγ- | ας πρὸς ἔργον ἤδη.

p. 40. v. 3. Lege Ἑρμᾶ πρόγον', οὗ τίομεν γένος.

p. 43. lin. 34. Lege *libris deest.*

v. 1, 2, 3, 4. Lege Ἄνα τὸ δωδεκα- | μηχανόχορδον ὄργ- | ανον Κυρήνης | τὸ μέλι πίνον ὦ.

—— No. XXVIII. p. 225. lin. 21, 2. Lege Ὅρα δὲ πᾶς· μιμησόμεθ' | ὧδε τοὺς ἐξ ἄστεος | ἥκοντας. Cf. Eccl. 279. τὸν τρόπον μιμούμεναι Τὸν τῶν ἀγοροίκων : et 569. Μιμουμένη σε.

p. 226. lin. 3. Lege παίειν ἅμα τ' ἄρτον.—Etenim παίειν est *edere* et *subigere.* Hinc lusus. Vir quisque secum fert unum panem (i. e. penem,) duo male olentes herbas, et tres oleum præbentes.

p. 227. lin. 29. Lege ὃν οὔτις ἂν στέργειν ἂν ἐθέ- | λοι μᾶλλον ἢ 'γὼ ἂν | φίλον ξυνείην. *NE.* Ἀγαθώνιόν σε δεῖ λέγειν: et in Antistrophicis σὲ δ' ἡ γεραιὰ περιπέφλεξ- | αι κἀκτέτριψαι | θανάτῳ μέλημα, | ᾄδειν μάταια ταυταγί. Unde versum suppleverim, alio tempore docebitur.

p. 233. lin. 26. Lege τάδ' εὔγματ' ἂν γενέσθαι : ubi ἂν γενέσθαι est pro γενήσεσθαι : vid.

Bentl. ad Pac. 709. et Elmsl. ad Prom. 668.

p. 238. v. 41, 2, 3, 4. λαιμότμητ' ἄχη δαιμονᾶ με μελαν- | όνεκυν ὡς ἐπὶ πόρειαν· οὐ γὰρ ἔτι | γουνάσομαι τὸν βάρβαρον | οὐδ' ἐπ' ἐμαυτῷ κλαύσομαι.

His omnibus, quæ superstites ad Aristophanis fabulas spectant, compositis, restant quædam e Fragmentis quoque his similia eruenda. Verum ea omnia tam Comici quam Tragici, necnon auctoris Rhesi, et Cyclopis, alio tempore proferentur. Interim unum illud moneo, quod Hermannus fortasse desciscere de sententia sua paratus erit, et mirari desinet in mentem cuiquam venire potuisse Poëtarum consuetudinem, qua bini semper fere æquales versus in Epodis conjungi solerent. Certe nisi talis esset ratio carminis reperta apud Æschylum, Euripidem, et Aristophanem, de ea ipse ne per somnia quidem cogitassem. At legem semel repertam nolui penitus reticere. Res quidem ea non magni fuit momenti; nec tamen pro levi habenda. Veritas enim vel in his, sicut et in gravioribus studiis, quærenda est unice. Magistri sententiam, in Element. Doctrin. Metric. ed. 2. p. 731. proditam, deserturus est, nisi fallor vehementissime, Reisigius. Hic enim in p. 13. libelli perexigui (cujus titulus est *De Constructione Antistrophica Trium Carminum Melicorum Aristophanis Syntagma Criticum*) instituit mensuram cantûs ultimi in Aristophanis Lysistratâ rationi meæ non valde dissimilem, ideoque a vera non omnino alienam. Nec dubito ullus, quin in partes meas sit omnis accessurus, cum primum rei novitas aliquantisper deferbuerit. Omnes etenim probe scio, quibus aut antiqua detegere aut nova reperire conceditur, huic infortunio esse maxime obnoxios, ut, quo magis insperata fuerint inventa, eo minus probata esse ab æqualibus soleant, a posteris laudem fortasse non exiguam acceptura.

BABYLON.

To all sincere admirers of Antiquity it must afford considerable gratification, that public attention, within the last three or four years, has been so frequently directed, by a variety of publications, to the remains of a city, in comparison with which even many

ruins venerated as ancient, may be pronounced modern. We allude to Babylon, the city of Nimrod, Belus, Semiramis, or Ninus; and to the works concerning it, published by Claudius James Rich, Esq. the East-India Company's Resident at Baghdad. This gentleman's first Memoir on Babylon was noticed in the Classical Journal, No. XXIV, and his second in the last, No. XXXVII. Captain Edward Frederick has given us, in the "Bombay Literary Transactions (Vol. I. art. 9.) "An account of the present compared with the ancient state of Babylon;" the vestiges of which he inspected with minute attention in the year 1811. Major Rennell (in the Archæologia, 1816.) has offered some remarks on the "Topography of Ancient Babylon:" The Rev. Thomas Maurice has published in two parts (1816, 1818.) his "Observations on many branches of Ancient Literature and Science, connected with the ruins of Babylon." John Landseer, Esq. a Fellow of the Antiquarian Society, has given us some interesting remarks on fragments of antiquity discovered among those ruins, in the Archæologia, (Vol. XVIII. 1817.); and the Appendix to Sir William Ouseley's Travels, lately published, contains many observations on extraordinary cylindrical gems, inscribed bricks, and other *antiques*, found on the spot where Babylon once stood.

Having thus indicated to our readers the printed works that have appeared within a few years, we shall notice the intended Account of Babylon, by Mr. Buckingham, a very ingenious and intelligent traveller; and we can affirm, on the authority of a letter written at Calcutta, in November 1818, that Captain Lockett was then deeply engaged in the composition of his great work respecting Babylon; a work which we announced to the public so long ago as the year 1813. Captain Lockett explored the ruins in 1811; and the letter to which we above alluded, mentions a variety of discoveries made by him, equally interesting to the Historian and the Antiquary, the Geographer and the Etymologist. From his own actual survey he has constructed a map of considerable size; and his researches confirm in a most satisfactory manner the statement of Herodotus concerning the vast extent of Babylon. He has ascertained some circumstances of the Northern Wall, the *Birs* of Nimrod (as it is called); the *Agger Kuf*, and various other particulars, which have hitherto been subjects of doubt and perplexity to antiquarian visitors, and those who at home have endeavoured to reconcile the present with the ancient state, and the Classical accounts of Babylon, with the Oriental traditions, and the reports of travellers.

The plates, which are designed to illustrate Captain Lockett's work, have been long ready for publication, beautifully engraved;

and we are justified in hoping that our curiosity to possess the account of his Babylonian Researches will be gratified before the expiration of another year.

P.

NOTICE OF THE

ŒDIPUS ROMANUS,

Or an attempt to prove, from the principles of reasoning adopted by the Right Hon. Sir W. Drummond, in his Œdipus Judaicus, that the twelve Cæsars are the twelve signs of the Zodiac. Addressed to the higher and literary classes of society. By the Rev. G. TOWNSEND, A.M. of Trin. Coll. Cam.

8vo. bds. 7s. 6d.

Our readers may remember, that Sir William Drummond has printed, for private distribution, some observations of a peculiar nature on the 49th chapter of Genesis, and on the books of Joshua and Judges, under the title of *Œdipus Judaicus*. Mr. Doyley and others attacked Sir William very warmly on certain expressions, arguments, and allusions in that work; to which Sir William Drummond, and three or four of his friends, replied. We shall not enter into the discussion, or explain the nature of the mistakes, and misapprehensions of the controversialists on both sides. The discussion had been discontinued, and in some measure forgotten, till Mr. Townsend again directed the public attention to the subject by his present work.

The Œdipus Romanus is addressed to the higher and literary classes of society, "as the proper tribunal to which Sir William Drummond appealed." It was written in consequence of the large sum, (seven, and we have heard twelve guineas,) which had been given for a copy of the Œdipus Judaicus. By a singular series of coincidences between the language of the Patriarch Jacob, as related in the forty-ninth chapter of Genesis, and the signs of the Zodiac, as they were divided and represented by the antients, Sir William Drummond deduced the inferences, which have given rise to so much dispute. Mr. Townsend imagined that similar coincidences might be found between the same emblematical representations of the twelve signs, and the events of History; on

these coincidences his system is founded: and whatever be the opinions of our learned readers on the question, it will be acknowledged that the strange parallel between the Roman Emperors and the twelve signs is supported by the most singular and surprising resemblances. We will give some account of the plan, and select the proofs which identify the sign of the Ram with Julius Cæsar, as a specimen of the management of the reasoning.

The work may be divided into three parts. The first, which is introductory, contains an ironical congratulation to Sir William Drummond, on the merit, the ingenuity, the learning, and the talent, discovered in the Œdipus Judaicus. Because our countrymen are cautious in receiving novelties in politics and religion, he condoles with Sir William on the slow progress which his discoveries will probably make, particularly in the two Universities. He considers the difficulties he may meet, in attempting to prove the twelve Cæsars to be the twelve signs of the Zodiac, as exactly similar to those which the author of the Œdipus Judaicus has already overcome; and he is therefore encouraged to persevere in an attempt, which at first sight appeared hopeless. Several curious and original rules of etymology are laid down, which we recommend to all those ingenious theorists, who are inclined to build an hypothesis on that foundation.

The second division of the work proceeds to identify the twelve Cæsars with the twelve signs of the Zodiac. As a specimen of the reasoning of the author, we shall extract the proofs, by which the epithet, "Caius Julius Cæsar, son of Lucius and Aurelia," is shown to mean the sign Aries.

"Lucius is derived from Lux; which is derived from *Λύκος*, or EL, UC, one of the names of the Sun, according to Bryant; and Aurelia from Aur, אור light, and EL the Sun. The word Aurelia signifies a butterfly, which is well known to be the emblem, not only of the soul leaving the body, but of the sun breaking from the dreariness of winter, and renewing the life and beauty of nature in the spring. The offspring of the Sun, (or Lucius,) and of Aurelia, or the commencement of the spring, can only be the sign Aries, or Cæsar.

"The name Caius, Julius, Cæsar, furnishes more than theoretical proof. Caius is derived from *χαι*, Caia, Caias, or Caius, the original term in the primæval language for a house, or mansion, or temple: thus we read of the mansions of the Moon; and Æschylus calls the sky the temple, or Caias of the Sun.

"Julius is a corruption of *ἥλιος*, which is derived from AL or EL, the Sun.

"Cæsar is properly written *Καίσαρ*, that is Cai, a mansion, and Sar, eminent, splendid, honorable; the word from which Sarim, Sarah, Sarabetha, &c. are derived.

"The whole name, Caius Julius Cæsar, then, may be thus interpreted: The house, of the Sun, the first house: which is evidently a plain and simple description of the situation of the sign Aries."

The most ingenious proof of Mr. Townsend's position that Cæsar is Aries is deduced from the expression of Cæsar to Brutus in the Senate-house, as related by Suetonius, καὶ σὺ εἶ ἐκείνων, καὶ σὺ τέκνον. This expression, says Mr. Townsend, though so long considered as a simple Greek sentence, is pure Hebrew, and contains an indirect allusion to the change of the Sun's place from Aries to Pisces at the commencement of the year. It may be thus read,

כאה שו הי ביכין אן, כאה שו תכן אן

which is translated: "Must I, the conqueror of the constellations, be made equal (to other signs) in the Zodiacal system? must Salas be made equal in the regulation?" Or, in other words, the expression of Cæsar to Brutus does not mean: Thou too, Brutus, art thou among the assassins of Cæsar? The meaning is: Must I, the sign of the Ram, must I, alas, be made equal to the fishes?

Augustus is identified with Taurus, by some very amusing coincidences; and the whole number of the Cæsars are changed into the zodiacal signs by some curious arguments, of which we have no room to give an abstract to the reader.

The third part (after the observations on Domitian) is grave and severe. The language is animated, and precise; and gives good promise of future excellence. The character of Sir William Drummond is well drawn, and is highly complimentary, though it is made the cover of an additional philippic. Some admirable observations on the importance and necessity of a Revelation follow; and the book concludes with remarks on the consequences, if its overthrow could be effected by the arguments of its adversaries.

MISCELLANEA CLASSICA.

No. VI.

LVIII. Virgil in the eleventh Æneid (l. 539, seqq.) relates the flight of Camilla, under the protection of her father, the king of Privernum, from their native city, and their manner of living in exile, without saying a word which might imply their return or restoration. Yet, in the same book, describing the exploits of Camilla against the Trojans, he represents her as attended with an army of Volscians:

Convertere animos acres, oculosque tulere
Cuncti ad reginam Volsci.——————Æn. XI. 800.
Prima fugit, domina amissa, levis ala Camillæ. L. 868.

In what manner are these passages to be reconciled? Perhaps the apparent discrepancy is to be accounted as one of those oversights "quos humana parum cavit natura;" or it is to be ascribed to the unfinished state of the Æneid.

LIX. In the British Review (Vol. VI. p. 314. art. Blomfield's Prometheus) the following passage from Walter Scott was quoted as illustrative of Æschylus's *ἀνήριθμον γέλασμα*:

With fluttering sound like laughter hoarse,
The cords and canvas strain:
The waves, divided by her force,
In rippling eddies chased her course,
As if they laugh'd again. *Lord of the Isles*, Canto IV.

It was the exclamation of a child on a similar occasion, "How the water laughs!"

LX. In a council of the Achæan confederacy, where the difficulty of forming an opinion on the question in debate produces a general disinclination to speak, the president of the assembly thus delivers his sentiments (Liv. XXXII. 20.): "Ubi," inquit, "illa certamina animorum, Achæi, sunt, quibus in conviviis et circulis, quum de Philippo et Romanis mentio incidit vix manibus temperabatis? Nunc in concilio ad eam rem unam indicto," (sc. ut decernerent, cum Philippone, an cum Romanis societatem inirent,) "quum legatorum utrimque verba audieritis, quum referant magistratus, quum præco ad suadendum vocet, obmutuistis." It is obvious that the orator had in his mind the expostulation of Agamemnon in the 8th Iliad:

Αἰδὼς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί·
πῆ ἔβαν εὐχωλαὶ, ὅτε δὴ φαμὲν εἶναι ἄριστοι·
ὰς ὅποτ' ἐν Λήμνῳ κενεαυχέες ἠγοράασθε,
ἔσθοντες κρέα πολλὰ βοῶν ὀρθοκραιράων,
πίνοντες κρητῆρας ἐπιστεφέας οἴνοιο,
Τρώων ἀνθ' ἑκατόν τε διηκοσίων τε ἕκαστος
στήσεσθ' ἐν πολέμῳ; νῦν δ' οὐδ' ἑνὸς ἄξιοί εἰμεν
Ἕκτορος, ὃς τάχα νῆας ἐνιπρήσει πυρὶ κηλέῳ. Il. VIII. 228.

LXI. In an enumeration of years remarkable for their coldness, in No. LIX. of the Edinburgh Review, just published, we read: "In 1468 the winter was so severe in Flanders, that the wine distributed to the soldiers was cut in pieces with hatchets. In 1544 the same thing happened again, the wine being frozen into solid lumps." Art. 1. on the Polar Ice, p. 25. This reminds us of Virgil's description of a Scythian winter—"cæduntque securibus humida vina." Georg. III. 364.

LXII. In Liv. XXXII. 12. "adversus victos, mitissimum quemque, animum maximum habere," Crevier wishes to read "mitissimum quemque maximum haberi," the word *animum* having been added by

editors. Another way of altering the passage, retaining *animum*, would be "maximum quemque mitissimum animum habere."

In No. I. of the Miscellanea Classica (Classical Journal, Vol. XV. p. 296, for Pautites read Pantites; p. 297, for Tricenum read Tricranum. The account of the ship wrecked on the Japanese coast in p. 296, is from the Quarterly Review, Vol. VI. p. 382.—The variation in the quantity of *Syphacem* (Miscellanea Classica, No. II. Classical Journal, Vol. XVI. p. 352, art. XXXII.) has been noticed by Dr. Carey in his Latin Prosody; in which work he has also collected authorities in favor of the dissolution of *cui* (art. XXXII. of the present paper) into two syllables.—The remark on *εὑρώεντα*, art. VIII. p. 350, has also been made in a late Monthly Magazine. In art. IX. (p. 350.) Cowper's fable of the Nightingale and Grasshopper was compared with the Greek epigram on the Swallow and Butterfly: Wordsworth's poem of the Robin and Butterfly approaches nearer to the sentiment of the Greek. To the conjectures in art. XI. (p. ut supr.) on the orthography of Lampedosa, may be added that of Lapidosa, sc. insula, corrupted into the present name, as Capitolium into Campidoglio. The Secular Festival, mentioned in art. XIII. (p. 351.) was revived, or pretended to be continued after a brief intermission, by Boniface VIII. in 1300, under the title of the Holy Year, being a jubilee or centenary concourse of persons from various Catholic countries to Rome for the purpose of worship and offerings, under the promise of a plenary absolution. See Gibbon, Vol. XII. p. 310—313., who states the period of the Secular Games at 100 years. The term was shortened, by the desire of the Roman people, to 50 years; afterwards to 33 (the supposed age of Christ) and 25 years: the cause assigned for these latter alterations is the impatience of the Popes—the same motive which induced the Emperors frequently to forestall the usual epoch of the Secular Games. Some further abbreviate the term to 20 years; perhaps confounding the jubilee with the periodical census. The last was held in 1800, and is said to have been the most splendid known for some centuries. To art. XVI. on the precipitation of the star into a well, add the following passage from Vol. XI. of the Quarterly Review, p. 281, art. Brande's Popular Antiquities, an article containing an extraordinary mass of heterogeneous erudition. "The star, as the legend tells, fell into a well in the holy land after it had performed its office, where it could be occasionally seen. The optical effects produced by deep wells may have laid the foundation for this fable. Under favorable circumstances, a star of the first magnitude may be seen reflected in the day-time from the surface of the waters."—To the metrical lines quoted in various articles add Liv. XXXII. 15. Si primi vim Romanam non sustinuissent—. XXXIII. 4. Insessas fauces Epiri non tenuissent—. 10. Ut specularetur, quæ in læva parte suorum—.

On the imitation of Herodotus by Procopius, cited in a paper in No. XXXIII. of the Class. Journ. p. 208, it may be remarked, that

Procopius is, as it would seem from Gibbon, partly an imitator of Herodotus. This is less remarkable than the circumstance of Asinius Quadratus, a Roman writer, having composed a history of Rome in the Ionic dialect (Maittaire Dial.).—To the metrical lines from classical prose authors quoted in former Numbers, add the following:

ἐλθόντα δῶρα, φιλοφρόνως ἐδέξατο. Herod. III. 31.

Opposuit quibus haud magno certamine fusis. Liv. XXX. 18.

Isse legatos eadem jubentes——19.

In ancipitia tela, belluis darent. 33.

Of those quoted from Thucydides in No. XXIX. of the Class. Journ. p. 181. the two last are doubtful, on account of the uncertain quantity of the second syllable in Τισσαφέρνης and Φαρνάβαζος. It appears that Iambic verses occur much more frequently in the Greek orators than in the historians.

XLIII. The indulgence of the reader is solicited to the following attempts in Latin verse.

I. Ad Justitiam.

A. D. MDCCCXII.

Diva, quam prisci feritas Neronis
Vindicem sensit, Macedoque Perses,
Quisquis et leges populosque iniquis
Contudit armis:
Quam boni virtus coluit Catonis,
Quam piis fulgens Thrasybulus armis,
Fortis audaci resides tumultu in-
cendere cives:
Seu velis Astræa parens vocari,
Seu Themis cœlo et veneranda terris,
Impium bellorum opus, et labantem
Respice mundum.

II. Idem.

Ultra telluris fines, ultraque recessus
Ætherios, densis late cingentibus umbris
Textum exstat secretum, ipsis venerabile Divis,
Parcarum sedes, celsique palatia fati.
Huc illuc aptis stellata per atria pennis
Eventus volitant. Solio Fortuna micanti
In mediis sedet, atque vagæ dat jura catervæ.
Inde, ubi præceptos explerint sæcula cursus,
Turba fugit levis: ætheria comitatur ab arce
Omnipotens Nemesis, totumque emittit in orbem,
Ut renovent casus, meritis ut præmia reddant
Digna viris, moveantque alta de sede tyrannos.
Imperia hæc varia mutat vice, fataque ponit
Urbibus, et fracti reparat fundamina regni:
Hæc acies ciet: hac dubium volat auspice telum.
Atque eadem immites scelerisque dolique ministras

Eumenidas premit imperio, vastasque procellas
Dirigit, aëriamque ciet per nubila pestem,
Diversasque lues; seu frigore torqueat arva,
Sive intempesto Sol spargat in æthere flammas.
Te, Dea, te reges, bellatorumque tremiscunt
Corda ducum: te Sylla ferox, te perfidus olim
Cæsar, et in mediis Alaricus inhorruit armis.
Præsentem te Brutus atrox, te Chærea sensit
Impavidus: tu Massyli in penetralia templi
Duxisti Asdrubalis genus,[1] invictumque dedisti
Pectus, et Ausonias jussisti expendere pœnas.
Atque eadem Libycas, converso numine, turmas
Cinyphii tandem spargens in pulvere campi,
Romuleam firmasti aciem, vanique sagittam
Fregisti Numidæ, et rapuisti instantibus arma.
Magna, veni: vocat innumeris jam vocibus orbis,
Regnaque diverso resonant mortalia luctu:
Ausonis hinc tellus, hinc dedignata tyrannos
Hesperia, auratam Tagus hinc acclinis in urnam
Testatur cœlum, atque ultricia fulmina poscit.
Inter se ruptis concurrunt legibus urbes:
Æratæ pugnant classes, et sanguine largo
Æquoraque scopulique rubent: segetes per apertas
Gallica flamma furit, raptique ad bella coloni
Diram exsecrantur vitam, Superosque lacessunt.
Exspectata veni, conjuratæque cohorti
Annue, et insueto gladios, Dea, robore firma:
Exhausto donec terræque marisque tumultu
Arma cadant, sileantque tubæ, et ferro undique septus
Det pœnas victor: longi infortunia sæcli
Claude manu, et vindex tantorum ultrixque laborum
Solve senescentem nimiis jam cladibus orbem.

ETONÆ, 1812.

III. EXOD. xiv. 26—28. xv. 1.

Ἐνταῦθα Μώσῃ ταῦτ' ἐπέστειλεν Θεός·
Ἄγ', ὦ προφῆτα, σὴν ἐπέντεινον χέρα
ἐς πόντον εὐρὺν, ὡς παλισσύτῳ δρόμῳ
ὕδωρ κατέλθῃ, καὶ στράτευμ' Αἰγύπτιον,
ἵππεῖς τε κρύψῃ, καὶ τροχηλάτους ὄχους.—
εὐθὺς δὲ χεῖρα ποντίων ὑπὲρ βύθων
ἔτεινε Μώσης· ἡ δ' ἀνικήτῳ σθένει,
ἔπει κατῆλθε λευκόπωλος ἡμέρα,
θάλασσ' ἐπῆει· πᾶς δ' ἐθάμβησε στρατός.
ἐνταῦθα δίναις ἐν μέσαις Αἰγυπτίους
Θεὸς κατέστρεψ'· ὁ δὲ παλίσσυτος κλυδὼν
ἵππους ἔκρυψε, καὶ πεδοστιβεῖς ὄχους,

[1] Liberius hoc dictum: erat enim ei fratris filius.

ἄνδρας θ', ὅσοιπερ ἐκ χθονὸς Νειλώτιδος
ξυνεξεχώρουν, Φαράωνος ἐντολαῖς
δύντες θάλασσαν· οὐδὲ τοιούτου στρατοῦ
εἷς ἦν ἄκρυπτος ποντίοισι χάσμασι.
Μώσης δὲ, κλεινοὶ τ' Ἰσραηλὸς ἔκγοναι,
Θεῷ πατρώῳ τοῖον ὕμνησαν μέλος.

CANTABRIGIÆ, 1817.

LXIV. The following are a continuation of the parallel passages.

1. Nam pater altitonans, stellanti nixus Olympo,
Ipse suos quondam tumulos ac templa petivit,
Et Capitolinis injecit sedibus ignes——
Cic. Frag. de suo Cons. ap. Lib. II. de Divin.

Qualiter expressum ventis per nubila fulmen——
In sua templa furit——— Lucan. I.

2. ———*ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ*
ἢ πυρὸς αἰθομένοιο, ἢ ἠελίου ἀνιόντος. Hom. Il. XXII. 134.

ὡς ὅπλοισι χρυσέοισιν ἐκπρεπὴς, γέρον,
ἑᾠοις φλεγέθων ὅμοια
βολαῖσιν ἀελίου. Eurip. Phœn. 170, ed. Porson.

3. ——————————————et intus
Palleat infelix——————————————Pers. Sat. III. 42.

And sorrow hath made my very heart pale.
King of the Crocodiles, Southey's Minor Poems.

4. ——————————Lyrnessius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.
Virg. Æn. X. 128.

Jamque aderit læto promissus Honorius ævo,
Nec forti genitore minor, nec fratre corusco.
Claud. Rufin. II. 374.

5. *ἀλλὰ τὰν Διὸς κόραν*
κλήσωμεν Ἄρτεμιν, Θεῶν ἄνασσαν——Eur. Iph. Taur. 1521.

So in Virgil:

Summe deum, sancti custos Soractis Apollo——Æn. XI. 785.

6. *ξυνὸς Ἐνυάλιος, καί τε κτανέοντα κατέκτα.* Hom. Il. XVIII. 309.

—In pugna et in acie, ubi Mars communis et victum sæpe erigeret, et affligeret victorem——Liv. XXVIII. 19.

7. Casimir, addressing the dews, calls them "Stellulæ noctis decedentis." Silviludium II. St. IV. 1.

——————————————an host
Innumerable as the stars of night,
Or stars of morning, dew-drops, which the sun
Impearls on ev'ry leaf and ev'ry flower.
Milton, Paradise Lost, v. 744.

8. Τρέσσ' Ἀΐδης δ' *ἐνέροισι καταφθιμένοισιν ἀνάσσων,*
Τιτῆνες θ' *ὑποταρτάριοι, Κρόνον ἀμφὶς ἐόντες,*
ἀσβέστου κελάδοιο καὶ αἰνῆς δηιστῆτος. Hesiod. Theog. 850.

He is describing the war of Typhon with the Gods. Silius, describing Jupiter thundering in defence of Rome, uses the same image.

——————————Intonat ipse,
Quo tremat et Rhodope, Taurusque, et Pindus, et Atlas.
Audivere lacus Erebi, mersusque profundis
Agnovit tenebris cœlestia bella Typhoëus. Pun. XII. 659.

9. *τοιαῦτα σοῦ, λυπεῖς γὰρ, ὥστε τοξότης,*
ἀφῆκα θυμῷ καρδίας τοξεύματα. Soph. Antig. 1084, ed. Brunck.

'Tis Britain barbs the arrows that I speak,
And makes thy heart its mark. Milman's Samor, X. 30.

10. ——————————florentes ære catervas.
Virg. Æn. VII. 804. XI. 433.

——————————bloom'd all the field with brass.
Milman's Samor, XI. 321.

11. *Τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής·*
ἧστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἦτορ,
ὀσσομένος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν————Hom. Od. I. 113.

Hamlet. Methinks I see my father.
Horatio. Where, my Lord?
Hamlet. In my mind's eye, Horatio. Shakespeare, Hamlet.
(The above was communicated by a friend.)

12. *λαμπρὰ μὲν ἀκτὶς, ἡλίου κανὼν σαφὴς,*
ἔβαλλε γαῖαν————————Eurip. Suppl.
——————————some gentle taper,
Though a rush candle from the wicker hole
Of some clay habitation, visit us
With thy long-levell'd rule of streaming light.
Milton's Comus, 328.

13. *Ὡς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνῃ*
Μῃονὶς, ἠὲ Κάειρα, παρήϊον ἔμμεναι ἵππων·
— — — — — —
τοῖοί τοι, Μενέλαε, μιάνθην αἵματι μηροὶ
εὐφυέες, κνῆμαί τ', ἠδὲ σφυρὰ κάλ' ὑπένερθε. Hom. Il. IV. 141.

————niveos infecit purpura vultus,
Per liquidas succensa genas: castæque pudoris
Illuxere faces; non sic decus ardet eburnum,
Lydia Sidonio quod fœmina tinxerit ostro. Claud. Pros. I. 271.

14. — ——————valle reducta————Virg. Æn. VI. 703.
————————long withdrawing vales————Thomson's Spring.

15. ——tenent Danai, qua deficit ignis. Virg. Æn. II. 505.
Quique caret flamma, scelerum est locus. Sil. Ital.
(The writer is describing the destruction of Saguntum.)

16. *τόφρ' ἀναχωρείτω, τὸν δ' ἄλλον λαὸν ἀνώχθω*
μάρνασθαι δηΐοισι κατὰ κρατερὴν ὑσμίνην. Il. XI. 189.

He fled full soon
On the first of June—
But he bade the rest keep fighting.
Elegy on Jean Bon St. André, in the Antijacobin.

(This whimsical coincidence was pointed out by a friend.)

17. In the fifteenth Odyssey, where Telemachus requests permission for himself and his companion to depart, Menelaus yields to his request with the saying—

Χρὴ ξεῖνον παρεόντα φιλεῖν, ἐθέλοντα δὲ πέμπειν. Od. xv. 74.

In the late novel of Rob Roy, where Baillie Nicol Jarvie has been intimating to the Highland leader the necessity of himself and his companion taking their leave, the latter replies in a similar manner—

—"Aweel, kinsman, ye ken our fashion—foster the guest that comes—further him that maun gang." Rob Roy, III. p. 227.

18. ————————si neque fervidis
Pars inclusa caloribus
Mundi, nec Boreæ finitimum latus,
Duratæque solo nives
Mercatorem abigunt.————Hor. Lib. III. Od. xxiv. 36.

————————where busy Commerce waits
To pour his golden tide through all her gates;
Whom fiery suns, that scorch the russet spice
Of eastern groves, and oceans floor'd with ice,
Forbid in vain to push his daring way
To darker climes, or climes of brighter day—
Cowper, Expostulation.

Horace appears to have been a favorite author with Cowper.

19. Qualis ubi ad terras, abrupto sidere, nimbus
It mare per medium————————
Antevolant, sonitumque ferunt ad littora venti.
Virg. Æn. XII. 451—455.

Casimir has made a beautiful application of this expression:

——et qui jam morientibus
Instabat, urgentisque leti
Frigidus antevolabat horror.
Casim. Epod. (ad S. Stanislaum Kostkam.)

20. When we are idle, we tempt the devil to tempt us, as careless persons make thieves. Baxter's Saints' Rest, chap. xi. § 6.

And thus, in wrath and envy and despair,
She tempted Hell to tempt her——Southey's Kehama, XI.

21. Nequicquam Deus abscidit
Prudens Oceano dissociabili
Terras: si tamen impiæ
Non tangenda rates transiliunt vada.
Hor. Lib. I. Od. III. 21.

Oh! why has Jehovah, in forming the world,
Divided the deep from the land,
His ramparts of rocks round the continent hurl'd,
And cradled the deep in his hand;
If man may transgress his eternal command,
And pass o'er the bounds of his birth,
To ravage the uttermost earth?

Montgomery, Ode on the Ocean.

22. As a servant earnestly desireth the shadow, and as an hireling looketh for the reward of his work: so am I made to possess months of vanity, and wearisome nights are appointed to me. Job vii. 2, 3.

Ὡς δ' ὅτ' ἀνὴρ δόρποιο λιλαίεται, ᾧτε πανῆμαρ
νειὸν ἀνέλκητον βόε οἰνοπε πηκτὸν ἄροτρον,
ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἠελίοιο,
δόρπον ἐποίχεσθαι, βλάβεται δέ τε γούναθ' ἱόντι·
ὣς Ὀδυσῆ' ἀσπαστὸν ἔδυ φάος ἠελίοιο. Hom. Odyss. XIII. 31.

23. Ὣς δ' ὅτ' ἐν οὐρανῷ ἄστρα φαεινὴν ἀμφὶ σελήνην
φαίνετ' ἀριπρεπέα, κ. τ. λ.————
τόσσα μεσηγὺ νεῶν, ἠδὲ Ξάνθοιο ῥοάων,
Τρώων καιόντων πυρὰ φαίνετο Ἰλιόθι πρό. Hom. Il. VIII. 551.

Nox erat, et late stellarum more videbam
Barbaricos ardere focos.————Claud. VI. Cons. Hon. 453.

——soon a score of fires, I ween,
From height, and hill, and cliff were seen;
Each with warlike tidings fraught,
Each from each the signal caught;
Each after each they glanced to sight,
As stars arise upon the night.

Scott's Lay of the Last Minstrel, III. st. 29.

24. Ὡς δ' ὅτ' ἀναΐξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν
γαῖαν ἐληλουθὼς, φρεσὶ πευκαλίμῃσι νοήσῃ,
ἔνθ' εἴην, ἢ ἔνθα, μενοινήσειέ τε πολλά·
ὣς κραιπνῶς μεμανῖα διέπτατο πότνια Ἥρη. Hom. Il. XV. 80.

So Claudian of the horses of Pluto:

————————torrentius amne
Hyberno, tortaque ruunt pernicius hasta:
Quantum non jaculus Parthi, non impetus Austri,
Non leve sollicitæ mentis discurrit acumen. Claud. Pros. II. 198.

————————τὸν δὲ στερεὸν καὶ ἄνοσον
ὠκύτερον ποίησε νοήματος αἰψηροῖο
ἶσος ἐπουρανίοις Ποδαλείριος.————Quint. Smyrn. IX. 461.

25. Quæ contra *vetitum* discordia?————Virg. Æn. x. 9.

Rather, how hast thou yielded to transgress
The strict forbiddance?————Milton, Par. Lost, IX. 90.

26. Septemque qui fulcit Triones
Carpathus ——— ———Casim. Od. Lib. III.

—Hills that prop the polar star—Campbell, Ode to Winter.

27. ———————The murmuring surge,
That on th' unnumber'd idle pebbles chafes,
Cannot be heard so high.—Shakespeare's King Lear, Act IV. Sc. 5.

Their way was on the margin of the land,
O'er the green summit of the rocks, whose base
Beats back the roaring surge, scarce heard so high.
Cowper's Task, VI.

28. Novistine locum potiorem rure beato? etc. etc.
Nempe inter varias nutritur sylva columnas,
Laudaturque domus, longos quæ prospicit agros.
Naturam expellas furca licet, usque recurret,
Et mala perrumpet furtim fastidia victrix.
Hor. Lib. I. Ep. X. l. 14.

'Tis born with all, the love of Nature's works—
Ev'n in the stifling bosom of the Town
A garden, in which nothing thrives, has charms,
That sooth the rich possessor———————
——— ———are they not all proofs
That man, immured in cities, still retains
His inward inextinguishable thirst
Of rural scenes?———————Cowper's Task, IV. 731. 753.

29. ———————Non segnius ardens
Incurrit Tydeus, quam flammiger ales olori
Imminet, et magna trepidum circumligat umbra.
Stat. Theb. VIII.

There is a simile in Walter Scott somewhat resembling this in idea:

Such glance the mountain eagle threw,
As, from the cliffs of Benvenue,
She spread her dark sails on the wind,
And, high in middle heaven reclin'd,
With her broad shadow on the lake,
Silenced the warblers of the brake. Lady of the Lake, III. st.

30. ———————ΕΤ. *εἰς χέρας λεύσσεις ἐμάς;*
ΠΟΛ. *εἰσορῶ· δειλὸν δ' ὁ πλοῦτος, καὶ φιλόψυχον κακόν.*
Eurip. Phœn. 605, Porson.

There is a similar taunt ascribed to Polynices in Statius:

———nec parcit cedenti, atque increpat hosti:
"Quo retrahis, germane, gradus? O languida somno,
Et regnis effœta quies! longaque sub umbra
Imperia! exilio rebusque exercita egenis
Membra vides: disce arma pati, nec fidere lætis."
Theb. XI. 547.

*** To the passages adduced in No. II. of the Miscellanea Classica,

(Class. Journ. No. XXXIII. p. 33. art. 2.) as parallel to that of Horace, "Nam, quæ nivali pascitur Algido," &c. add the following from Tibullus:

> Est nobis voluisse satis: nec munera parva
> Respueris: etiam Phœbo gratissima dona
> Cres tulit— ———————— ~ ~ ~
> Parvaque cœlestes pacavit mica, nec illis
> Semper indurato taurus cadit hostia cornu. Lib. IV. 1. 7, 14.

To the passage quoted from Horace in the same number (p. 35, art. 12.) as parallel to that in Sophocles, *τὸ γὰρ Φανθὲν τίς ἀν δύναιτ' ἀγέννητον ποιεῖν*; add the following from Milton, which resembles the lines of Horace more than those of Sophocles:

> But past who can recall, or done undo?
> Not God omnipotent, nor fate——— Paradise Lost, IX. 926.

Horace imitated Pindar, Ol. II. 29.

> —*τῶν δὲ πεπραγμένων*
> *ἐν δίκᾳ τε καὶ παρὰ δίκαν*
> *ἀποίητον οὐδ' ἂν*
> *χρόνος, ὁ πάντων πατὴρ,*
> *δύναιτο θέμεν ἔργων τέλος.*

In the same number (p. 36, art. 22, printed by mistake 20.) an instance of coincidence between Æschines and the poet Cowper was noticed. The writer has since met with the same passages in a note on an article in the Quarterly Review, vol. IV. p. 208, art. Gifford's Political Life of Pitt. In No. III. of the Misc. Class. (Class. Journ. No. XXXIII. p. 38. art. 10.) was quoted from Herbert (with a similar passage from Young,)

> Thus we prevent the last great day,
> And judge ourselves.

The following (from a sermon of Robert Hall's) contains a noble developement of a similar idea. "At the day of judgment, the attention excited by the surrounding scene, the strange aspect of nature, the dissolution of the elements, and the last trump, will have no other effect than to cause the reflections of the sinner to return with a more overwhelming tide on his own character, his sentence, his unchanging destiny; and, amid the innumerable millions who surround him, he will *mourn apart*. It is thus the Christian minister should endeavour to prepare the tribunal of conscience, and turn the eyes of every one of his hearers on himself." Sermon on the Discouragements and Supports of the Christian Minister, pp. 23, 24.—The lines, "In vain their bones unburied lie," quoted in No. I. of the Misc. Class. (Class. Journ. vol. XV. p. 303. art. 21.) of which the reference was accidentally omitted, are from Lord Byron's poem on the Death of Admiral Parker, printed among the miscellaneous poems at the end of Childe Harold, Cantos I. and II. The sentiment has often been repeated since Thucydides.

CÆCILIUS METELLUS.

AN ESSAY ON MOODS.

PART I.

THERE is no part of grammar which is, in general, less satisfactorily explained than the theory and use of moods. Almost all the writers on this subject appear to content themselves with following the method that others have followed before them—or perhaps they add a few observations of their own, which are forced to coincide with the original system. Hence arises a degree of confusion in the use of terms, and an obscurity of expression, which it would be most desirable to avoid.

To attempt any *practical* improvement, in this respect, would probably be considered as a mere fanciful innovation. Age seems to have consecrated a particular arrangement, and particular names, which it would be little less than impiety towards the mighty dead to violate. But if we dare not *change* what has been long established, it is, at least, our business to form as clear conceptions on this important subject as possible; and, while we use the same *terms* that others have done, not to bind ourselves to adopt their opinions. That it is a subject of very considerable difficulty, every person will acknowledge; and that this difficulty was felt, even by the classic writers of Greece and Rome, is evident from the variety in their manner of expression, and the different uses which they make of the same forms of the verb. Hence it may be impossible to lay down unexceptionable rules with regard to the origin and use of moods; but, although we cannot accomplish all that we desire, we should not be discouraged from making an humble attempt to come near it.

Est quodam prodire tenus, si non datur ultra.—Hor.

In order to form a clear conception, therefore, of moods, we must consider the subject in two points of view. First, as to the *origin*, which, of course, will be entirely speculative; and, secondly, as to the *use*, which can be deduced only from observations on languages as they are spoken, or written.

I. ORIGIN OF MOODS.

The nature of the human frame is such that it continually requires food, cloathing, and refreshment by repose after exertion. Almost all our actions are influenced, more or less, by sensations such as these. Without some object exciting our desires, we

should sink into a state of listlessness, apathy, and total inactivity. It would be wandering too far from my present purpose to enquire in what manner, and to what degree, the social affection of benevolence is interwoven with the selfish desire of action; or how much our own happiness is increased by the happiness that we communicate to others. It is sufficient to observe, that, as soon as we are capable of forming an idea of the wants of others, we are, in general, disposed to *relieve* them, and that this becomes an object of *desire* with us, as well as to supply our own immediate necessities.

I have mentioned only food, cloathing, and rest, as the primary wants of nature, being all that an infant desires. But, as age advances, conveniences, comforts, luxuries, superfluities are also desired. The passions exercise their influence on the mind, and desire to be gratified. The intellectual faculties expand, and desire to be supplied with knowledge; and that knowledge, when acquired, the mind desires to communicate to others, either in compliance with their wishes, or for self interest, or self gratification. The same observation will apply to all our pursuits. Still the one great principle, *the desire of some good* seems to pervade our nature, and influence all our conduct.

Now, if man could exist as a solitary individual, his time might be spent in a *silent* pursuit of the objects that he wished to obtain—in a silent gratification of his desire. But this is not the case. From the first period of human existence men were social; and the most transient glance of one human being on the actions of another would convince him that their united efforts might accomplish what he could not do, or do so effectually, by himself—that another had it in his power to give him something, which he could not otherwise obtain; or to perform some action for him, that was not within the scope of his own exertions.

He would no longer then confine himself to that silent pursuit, which we have considered, but make use of the most easy and effectual means of making his desire known to his brother. And the natural faculty of forming articulate sounds would soon suggest the use of speech as the most expeditious method of accomplishing his object. When his eye fixed upon any thing that he wished the other to assist him in obtaining, his tongue would give a name to that object—perhaps accompanied with some significant look, or gesture. The name, thus given, would have the energy of a request, or command, and might be styled a verb in the

Imperative Mood.

It is probable, also, that this desire would be expressed in the shortest and simplest manner possible; and that the imperative

form would be either a single articulation of the voice, that is a monosyllable; or, at most, a very short dissyllable.

That this theory is not unreasonable will appear from what any person may observe in children, before they can understand the meaning of artificial language. However ludicrous the idea may appear, we may consider the faintest cry that expresses pain, or hunger, that is the desire for food or rest, as an imperative verb. Or, descending still lower, we may conceive that the inferior animals have this power of expressing their desires, in common with the human species. But their powers of intellect and of expression are equally limited. Having no minds to cultivate, or souls to store with knowledge, they possess all that is necessary for the use of the body in the faculty of thus communicating their feelings. As the child gradually ascends above the mere instinct of the brute, he begins to use the human power of speech, and invents, before he is capable of learning, names for those things that he wishes to obtain: and the manner in which these names are given expresses the desire of the child that utters them.

Indicative.

We have thus endeavoured to ascertain, from theory, and the observation of nature, the origin and purpose of the primary, or imperative mood. Let us proceed, in the same manner, to consider the effect produced upon another, by the expression of this desire.

As soon as the application is made, the person to whom it is directed will consider his own power and inclination to do or not to do the thing that is desired. And, if he do not immediately and silently perform, or resolve not to perform it, he will intimate his intention to comply, or the contrary. The latter including an additional idea, viz. that of negation, along with the original one suggested by the imperative verb, will require an additional sound to express it, or another word besides one corresponding to that which was already used. Accordingly negative particles have been employed for this purpose, I believe, in all languages. But as these are always separate from the verb, or easily separable from it, I shall take no farther notice of them in the following observations; confining myself entirely to the affirmative, or simple, form of the verb.

We shall suppose, then, that the person addressed is disposed to comply with his brother's desire, and that he intimates his intention of doing so. The simplest, and most effectual method that he can employ will be to repeat the very name of the desired object, with a corresponding gesture, or an additional sound, identifying himself, as it were, with that object, and thus expressing his willing-

ness to do what is desired. Here we have the origin of the *indicative* mood, formed from the *imperative,* by the addition of some sound representing the speaker, or actor. And, in the structure of language, it will be found, in general, that the terminations of the indicative are fragments of the several personal pronouns; expressing, in the concisest manner, the identity of the person and the thing.

When the word is once invented, it will do for every similar occasion, and may be used as indicative of an intention to act, even when no request has been made, or imperative previously used. Thus the indicative becomes, by degrees, not a mere respondent to an antecedent imperative expressed, but to one understood—and, proceeding still farther, in the same manner, it expresses the intention to do a thing, when no immediate reference to the will of another is conceived, but the design appears to originate with the speaker himself.

Thus far we have considered, chiefly, that class of verbs which express desires excited by external objects. But it is evident that the primary feelings of want, to which I slightly alluded, are experienced, before we have an idea what would gratify or relieve us. And, in the same manner, the internal emotions give rise to many of our expressions, when we have no external object immediately in view. Hence the inarticulate cry gradually changes into a word, expressive of that emotion, and its corresponding desire; but without implying a direct request, or command, to any individual, to assist in obtaining the relief, or gratification, that is required: as when I say, *I hunger,* or *I thirst.* Verbs of this kind may be considered as having a mixed signification, both *indicative,* and *imperative*—or as conveying an indefinite request, but incapable of having a distinct and separate imperative.

Subjunctive, or Potential.

It may happen, however, that the person, to whom we suppose the request to be made, may not have it in his power immediately to comply with it. His doing so, at all, may perhaps depend upon other circumstances, over which he has no control. Some change in the *form* of his answer will then become necessary. He must include an allusion to this uncertainty, or these circumstances, along with the expression of his own identity with the object desired. But this combination of ideas will be most easily expressed by distinct and separate words. As we have observed, this is always the case, with regard to simple negatives. And, in the same manner, the *subjunctive,* or *potential* mood, will be found, in general, to be formed by the combination of two or more verbs, with conditional particles and circumstances expressed or understood. It is

only in a language of the most artificial construction that a change in terminations alone indicates the uncertainty, or conditional nature of the assertion.

Optative.

A still greater refinement, or a more ingenious contrivance is to combine, in one word, an expression of the thing desired, the person who acts, the uncertainty of accomplishment, and the intention to do it, if it be fit or possible. Yet all this is very fully, and clearly, expressed in the Greek optative mood.

We have thus traced the origin of the moods from nature itself, commencing with the imperative, as the simple expression of desire; to which the indicative corresponds. And it is evident that these two alone are sufficient for all the purposes of speech, when accompanied by words expressive of condition, uncertainty, or volition.

Infinitive.

The infinitive can hardly be classed among the moods of a verb. It is simply the name of the action, or existence; and is, not improperly, styled by some writers, a verbal noun. When it refers to any visible, or sensible object the same word will answer as a name for that object; and even when an action only is expressed, a similar identity in the word which expresses the doing of the action, and its accomplishment, will produce no obscurity in language.

Connexion of Moods and Tenses.

It is evident that, according to the view which we are taking of this subject, the only two primitive moods have a reference to something that is to take place after the word is uttered. Whether one person desires to obtain an object, or another promises to give it, both the one and the other look forward to it, as a *future* event. In order, therefore, to have a clear conception of the nature of moods, it is indispensibly necessary to allude also to tenses; or, as an ingenious writer on grammar[1] has called them, "the moods of time." Indeed it is impossible to think deliberately on the one without the other. We cannot conceive any desire, any action, or any state, without conceiving also some time in which it was, or is, or will be in existence. What Cicero says of decorum, as connected with the virtues in general, may, very well, be applied to this subject. "Pertinet quidem ad omnem honestatem hoc, quod dico, decorum; et ita pertinet ut non recondita quadam

[1] Ward.

ratione cernatur, sed sit in promtu. Est enim quiddam, idque intelligitur in omni virtute, quod deceat, quod cogitatione magis a virtute potest quam re separari. Ut venustas et pulchritudo corporis secerni non potest a valetudine, sic hoc, de quo loquimur, decorum, totum illud quidem est cum virtute confusum, sed mente et cogitatione distinguitur." Off. 1.

Future.

As, in the origin of language, therefore, there were only two moods, so, both these moods having a reference to something not yet performed, there could be only one tense, the *future;* and the desire of the speaker was equally well expressed, whether he used that *mood* which is technically called the *imperative*, or that *mood* which is called the *future tense*. The meaning is the same when I say, *Do this*, or, *thou shalt do this: do not bear false witness*, or, *thou shalt not bear false witness*. The imperative force in these future expressions consists not in the auxiliary *shall*, for the future has the same meaning, in languages that require no auxiliaries.

Past.

But we have observed that some verbs express desire arising from internal emotions, and without an immediate reference to any external object. Although these also may be called future, in as much as the desire of gratification is implied, yet the principal consideration must be with regard to the past, or the time since that particular emotion arose. Hence we have another distinction of time; viz. the preterite, or past. And it will be found that these two *moods of time* are sufficient for almost all the purposes of speech. The present is like a mathematical point; it has no parts, and no magnitude.[1] It is merely the limit, or mark, where the line of time past ends, and that of time future commences. But the past and the future occupy the whole line, without leaving any space to be filled by the present. It is true that we may conceive that point in any part of the past, or future; or we may conceive it moving along, extending the one division, and shortening the other, and thus forming the last *mood of time*, or the

Participle.

The participle, then, may be considered as a frequent repetition of the indicative mood, announcing not merely the intention of doing a thing, or declaring the state, in a space of time too short

[1] Harris, in his Hermes, makes some ingenious observations on this subject.

for imagination to conceive, but the continuance of that state, or action for some length of time. And, accordingly as we fix that action in time past, or future, or conceive the present as included in its continuance, we form the indicative mood into a past, present, or future participle.

We may also conceive an action to be so frequently repeated as to become habitual, and thus form a consuetudinal mood, or tense, out of the indicative. Or, finally, considering that habit comes to have a permanent influence on our nature, we may suppose a person to be so much in the habit of doing a certain thing that the tendency to the action becomes an inherent quality in him; and thus, what was originally expressive of a single purpose of doing is gradually changed into an epithet, or participial adjective.

This *theory* of tenses and participles, or moods of time, answering the same purpose with those which are generally called moods of action or existence, appears to be the only satisfactory way of accounting for the seemingly promiscuous *use* of what are artificially distinguished by the names of moods and tenses, in grammar.

And that the present tense is one of comparatively little use in language will appear, if we consider how very few of our expressions are limited to this time. When we cast out all narrative of the past, and anticipation of the future, we leave, at most, only one third of the subjects of speech to be expressed by the present. Let us again subtract from this third part the expression of all such things as are equally certain, or uncertain, at all times—which do not depend, for their truth, upon the circumstances of the present moment, but may be asserted, with the same precision as to their nature, as things that have been, or that will be—and we reduce our use of the present, strictly as such, to very narrow limits indeed. This observation is particularly necessary to be kept in mind, in accounting for the apparently promiscuous use of tenses, in some languages.

Having thus endeavoured to account for the origin of moods on the principles of nature, let us proceed, in the

Second place, to illustrate this theory by a few observations on the use of moods, including tenses, in some written languages.

1. *Hebrew.*

The Hebrew appears to be the most ancient language of which we have any correct and general knowledge. Not only are the early records of the world composed in it, but it possesses those characters of primitive simplicity, in the formation of its verbs, which we have considered as accompanying their natural origin.

In Hebrew, there are only two moods, the imperative, and indicative. For the infinitive, which is, in regular verbs, the same

with the imperative, cannot be considered as a distinct form of the verb. Now, although the custom of Hebrew grammarians, from time immemorial, has been to consider the third person singular of the preterite as the root, yet it is hardly possible to conceive any thing more improbable than that the first use of language would be to tell what another person had done, at another time. The formation of the various parts of the verb would be equally easy from the imperative, which, in general, consists of the same letters with the third person preterite; and, in some verbs, of still fewer letters. And, as we supposed the first expression of desire to be in a very short and simple form, so all the Hebrew imperatives are words of two or three letters; as, פקד *visit*, שב *sit*. The simple respondent to these is in the first person singular future, by prefixing א, the first letter of the pronoun אני *I*, to the imperative; thus identifying the speaker with the desired action or object; as, אפקד *I will visit*, אשב *I will sit*. From the same root the other persons, of both numbers, of the preter and future tenses, may, with equal ease, be formed; as also the participles benoni, or present, and paoul, or past. It is particularly worthy of observation also that the different shades of potential, optative, and subjunctive may be expressed by the indicative, with the assistance of proper particles; and that the imperative mood, and the future tense are both used in the same signification. As in that sublime expression, *God said, let there be light*, it is, יהי אור *light shall be*. In the commandments, and other prohibitory expressions, our translators have rendered the Hebrew literally—*thou shalt not kill; thou shalt not steal*.

And as the future tense is thus equivalent to the imperative mood, so it is used with a reference not merely to such events as certainly will come to pass, but to such as are customary, possible, lawful, desirable, reasonable; thus connecting the signification of the potential and subjunctive moods with the form of the indicative. And as the preterite is also used to express a thing as generally true, as well as to denote what happened in past time, the preterite and future appear to be often used indifferently. It was this sameness of signification that, probably, gave rise to the use of both these tenses in the same expression, and referring to the same time; when it is usually said that ו inserted between them converts the following verb, from the signification of the tense in which it is written, into that of the preceding verb; as, שועתי אליך ותרפאני verbatim, *I cried unto thee and thou wilt heal me*, but rendered, *I cried unto thee and thou hast healed me*. It is true that this will not enable us to say why ו should be conversive in certain circumstances, and not so in others; or why it was customary to make this remarkable use of the tenses, in the Hebrew

language; but I conceive that we have sufficient reason to believe what is here stated to be the *principle* of the language, and, as such, to be a testimony to the justness of the theory which I propose. That the future and the preterite are sufficient, as was before mentioned, for the purposes of language in general, is evident from the Hebrew having no distinct form for the present. Things that were, and are, and will be true, are expressed as we have seen; and, when the duration of an event includes the present time, it is, very conveniently, expressed by the participle, with the verb of existence expressed, or understood.

2. *Arabic.*

Like its venerable mother tongue, the Arabic has only the imperative, and indicative moods, the future and preterite tenses, and the two participles. In this language also the imperative is the simplest form of the verb, consisting in general of three, and never of more than four letters; as, انصر *assist*, دحرج *turn*, from which the other parts of the verb are easily formed. In the use of its tenses, also, we observe that the Arabic future corresponds more frequently to our present, than any other tense; which strengthens the idea that the present form has, originally, and really, a future signification: while the imperative, and future, are used in commanding, or prohibiting, precisely as they are in the Hebrew language. The same observation may be made, with regard to the use of the participles.

3. *Persian.*

Like the Arabic, from which the Persian language is principally formed, the structure of their common parent, the Hebrew, is manifest in this dialect also. And, in imitation of the Hebrew grammarians, writers on Persian grammar take the third person of the preterite as the root, from which the other parts of the verb are formed. But they go still farther, in supposing this to be formed from the verbal noun, or infinitive, by cutting off a final syllable; and they then use other syllables, to form the different inflections. But this circuitous method might, with great ease, be avoided in this language also, by taking the imperative for the root; as it is shorter, and simpler in form, than the infinitive; thus instead of saying that گفت *he spoke*, is formed from گفتن *to speak*, by dropping the final ن it would be much simpler to form both this, and the other parts of the verb from گو *speak thou*.

4. *Celtic.*

If we turn from the Hebrew and its descendants in the east, to

the kindred tongue that spread over the north-western division of the ancient world—the Celtic—we shall find the same principles, that have been already considered, prevail, in a very remarkable degree. There is a most striking resemblance between the Hebrew and Celtic, in many particulars, but in nothing more than in the formation and inflection of verbs.

5. *Irish.*

The Irish may, perhaps, be considered as the best preserved dialect of the ancient Celtic. Its manuscripts are evidently of great antiquity; its character appears to be the original one which is said to have borne so great a resemblance to the ancient Greek; and, what is most remarkable, the Irish alphabet, to this day, admits no other letters than those which Cadmus, as we are told, introduced into Greece; together with the primitive digamma, corresponding exactly in form, power, and order, with the Æolic character of that name.

In Irish, as in Hebrew, the imperative mood is the root, from which all the other parts of the verb are formed. Thus from buail, *strike,* comes buailim, *I strike,* and buailfid, *I will strike.* And, in general, the imperative is a monosyllable. Yet, in compliance with a very preposterous custom, some Irish grammarians adopt the infinitive as the root; and others, with equal impropriety, imitate the practice of writers on Greek and Latin, by considering the first person, present tense, as that from which the other parts of the verb are formed. I may observe that it was in the course of my reflections on the Celtic, while employed in writing a grammar of the Irish language, that the idea first occurred to me that the imperative was the radical part of the verb.

The Irish is as simple as the Hebrew, in its moods and tenses—at least, it appears to have been originally so. But, after the propagators of Christianity introduced a knowledge of the Greek and Latin languages, several of the artificial inventions, in these tongues, were applied to the inflection of Irish verbs.[1]

Like the Hebrew, the Irish language uses separate particles, and auxiliary verbs, to express condition, circumstance, and volition. But it is singular in having a distinct form of the verb to denote a thing as customary, or consuetudinal. Thus taim, contracted for ta me, signifies *I am now,* but bim, for bi me, means *I am usually.*

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[1] See *Valpy's Greek Grammar,* p. 44.—Ed.

DISSERTATIO LITERARIA DE OSTRACISMO ATHENIENSIUM,

Quam annuente summo numine, Præside JOANNE LUZAC, J. U. D. et in Academia Batava Linguæ Græcæ et Hist. Patriæ Professore Ordinario, in Auditorio Literario publice defendet JOANNES ANTONIUS PARADYS, Amstelodamo-Batavus, Auctor. Die 14 *Dec.* 1793.

PARS I.

CAPUT PRIMUM.

Introductio. §. 1. *Definitio* OSTRACISMI. §. 2. *Varia nomina* OSTRACISMI. §. 3. *De materiâ testularum.* §. 4. *De* PETALISMO *apud* SYRACUSANOS. §. 5. OSTRACISMUS *apud alias* GRÆCIÆ *Civitates.* §. 6. *De* OSTRACISMI *Auctore.*

ITA fere comparatæ sunt res humanæ, ut sæpius opinionem sequamur, quam exploratam sententiam. Id præsertim accidit, in dijudicandis gentium ac populorum institutis, de quibus plerumque sic pronunciari solet, ut, dicta a prioribus pro certissimis et non dubiis accipientes, illa pro bonis habeamus, quæ, si accuratius inspiciantur, minus laudanda; contra autem tanquam prava vituperemus, quæ, melius cognita, non omnino improbanda videantur. Infinita numero, ut a Præceptoribus accepimus, talia sunt in Antiquitate Græcâ et Romanâ, quæ, ad æquius judicium revocata, diversum a receptâ opinione jam calculum ferrent. Idcirco, quum a studiis humaniorum literarum ad severiorem Jurisprudentiæ disciplinam discedere res meæ ferant et ætas, profectuum meorum in priori genere periculum facturo Ostracismus placuit, institutum istud Atticæ Reip. celebratissimum, in quo nihil nisi injustitiam Populi Atheniensis, ingratum erga bene meritos viros animum, tyrannidem denique popularem passim quæri et inveniri videas; quæ condemnatio an ex boni viri arbitratu pronuncianda sit, postquam singula rerum momenta allata fuerint et in lance posita, æqui discernent judices. Interea, cum ingenui sit laudare per quos profeceris, silentio mihi premere nefas est nomen Joannis Jacobi Battierii, J. U. Doctoris et sub finem seculi præteriti Eloquentiæ Professoris apud Basileenses. Hujus etenim exstat Dissertatio *de Ostracismo Atheniensium*, die 15 Augusti anni 1699. defensore Theodoro Burcardo, Basileæ publice proposita. Quam brevem illam quidem, sed elegantem et cum curâ scriptam, si vidisset Abbas Geinoz, supersedere potuisset operæ, vel a non uno saltem sibi cavere errore gravissimo, in Dissertatione Gallicâ *de Ostracismo*, quæ legitur in *Monumentis Academiæ elegantiorum Literarum Parisinæ* (*Mémoires de l'Académie des Inscriptions et Belles-Lettres*, Tom. xii. p. 135.)—Jam ipsam opellam nostram aggrediamur.

§. I. De *Ostracismo* igitur dicturi, primum videamus, quis fuerit, sive quid isto nomine significetur.

Athenienses, et ad eorum exemplum plurimæ aliæ Civitates Græciæ, quæ formâ imperii populari utebantur, cives, qui vel numero amicorum, vel opibus, vel gloria rerum gestarum ceteris multum eminebant, et a quibus, (maxime si accederet alterius potentioris æmulatio et inde orta civilis contentio,) libertati, seu formæ imperii oppulari, sine qua existimabant libertatem consistere haud posse, periculum metuebant, per definitum annorum spatium patriâ jubebant exulare, sine ullo tamen vel famæ, vel rei familiaris, vel jurium civilium detrimento.

Qualis e civitate per definitum tempus ejectio, quum apud Athenienses ope testularum irrogari soleret, *κατ' ἐξοχὴν* Ostracismus dictus est. Definitionis auctorem habemus Aristotelem *de Rep. Lib.* iii. *pag.* 354. *edit. du Val.* *Τίθενται τὸν ὀστρακισμὸν αἱ δημοκρατούμεναι πόλεις*·—*αὐταὶ γὰρ τοὺς δοκοῦντας ὑπερέχειν δυνάμει διὰ πλοῦτον, ἢ πολυφιλίαν, ἤ τινα ἀλλὴν πολιτικὴν ἰσχὺν, ὠστράκιζον, καὶ μεθίστασαν ἐκ τῆς πόλεως χρόνους ὡρισμένους.*

§. II. Dicebatur Ostracismus *Ὀστρακισμὸς, ἀποστρακισμὸς, ἐξοστρακισμὸς*, aut et simpliciter *ὄστρακον*, ut Plutarcho *in Pericle pag.* 161. A. *Εἰς ἀγῶνα περὶ τοῦ ὀστράκου καταστῆναι*, id est, *de Ostracismo contendisse.*[1] Per jocum etiam vocabatur *ὀστρακὶς*, ut ab Aristophane *in Equit. Act.* 2. *Scen.* 4. *versu* 20. Ut autem exilium ipsum *ὀστρακισμὸς* vocabatur, sic actus exilium decernendi appellabatur *ὀστρακοφόρια*, teste Polluce *L.* viii. *s.* 20. *πᾶς ὁ δῆμος ὀστράκοις ἐψηφίζετο, καὶ τὸ ἔργον ἐκαλεῖτο ὀστρακοφορία, καὶ τὸ πάθος ὀστρακισμός.*

§. III. Quæ exscripsimus modo, Pollucis verba originem vocis *ὀστρακισμὸς* satis demonstrant. *Ὄστρεον, ὄστρειον, ὄστρακον*, ejusdem originis, ejusdemque propemodum significationis voces, nativâ suâ potestate, rem notant, quæ *ossis velut duritiem* habeat, materiam *ossis instar induratam*, speciatim vero *concham marinam, testam, testulam.* Inde nata, quæ inter VV. DD. agitatur, disputatio, utrum hæ testulæ fuerint vera ostrea seu conchæ marinæ, an quædam frusta terræ coctæ, testulæ figulinæ, in formam concharum effictæ. Ut posterior tamen sententia, nisi vera, probabilior saltem videatur, facit periphrasis *κεραμεικὴ* vel *κεραμικὴ μάστιξ*, qua aliquando Ostracismus a Veteribus fuit designatus. Appellationis rationem exponit Hesychius *in voce* his verbis: *Κεραμεικὴ μάστιξ τὸν ὀστρακισμὸν λέγουσι, μάστιγα μὲν διὰ τὸ βασανίζειν τοὺς ὀστρακιζομένους καὶ κολάζειν, κεραμικὴν δὲ διὰ τὸ ἐκ κεράμου τὰ ὄστρακα εἶναι.*[2]

Quin et hanc sibi imaginem Latini etiam scriptores *τῶν ὀστράκων* formasse videntur, cum *ὄστρακον* reddidere Latinâ voce *testulæ* vel *testæ*, ut Nepos *in Themistocle Cap.* viii. §. 2. *testarum suffragiis e civitate ejectus; in Cimone Cap.* iii. §. 1. *nam testarum suffragiis, quod illi* Ostracismum *vocant, decem annorum exilio mulctatus est; in Aristide Cap.* i. §. 2. *tamen a Themistocle collabefactus testulâ illâ, exilio decem annorum mulctatus est.*

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[1] Conf. Plut. *in Aristide* pag. 319. B.

[2] Conf. Suid. *voce κεραμικὴ μάστιξ.*

§. IV. At vero ὄστρακα conchæ fuerint veræ, an testulæ figulorum operâ fabrefactæ, parum refert: dummodo ferrentur suffragia, nihil intererat, an inscriberentur materiæ duriori an molliori, papyro videlicet, quin et ipsis arborum foliis: arborum dicimus folia: nam, quod apud Athenienses per ὄστρακα seu testas, id in eâdem causâ apud Syracusanos per πέταλα seu folia fieri solebat, unde Petalismus apud hos idem erat, qui apud illos Ostracismus. Quare Hesychius Πεταλισμὸν exponit τὸν διὰ φύλλων ὀστρακισμὸν γενόμενον. Neque foliorum usus in re simili Athenis incognitus, ipsi quandoquidem Athenienses foliis suffragia ferebant, quando ex. gr. aliquis gravi de causâ senatu Quingentorum esset movendus, ut docet Etym. mag. *voce* ἐκφυλλοφορῆσαι. Εἴποτέ τις τῶν πολιτῶν ἀδικεῖν ἐδόκει, καὶ ἀνάξιος εἶναι τοῦ συνεδρίου τῶν πεντακοσίων, ἐσκόπει περὶ αὐτοῦ ἡ βουλὴ, εἰ χρὴ αὐτὸν μηκέτι βουλεύειν, ἄλλ' ἐλασθῆναι ἐκ τοῦ συνεδρίου, ἀντὶ δὲ τῆς ψήφου φύλλοις ἐχρῶντο, ἐν οἷς ἐπεσήμαινε τὴν αὑτοῦ γνώμην ἕκαστος, ὥσπερ ὀστράκῳ ἐπὶ τοῦ ὀστρακισμοῦ, καὶ ἐλέγετο ἐπὶ τούτῳ ἐκφυλλοφορῆσαι. Id est, *si quando civium aliquis videretur noxam commisisse, et confessu* 500 *indignus esse, cognoscebat de eo senatus, deberetne amplius concilio adesse, an vero senatu moveri? Utebantur autem tunc foliis, quibus suam quisque sententiam inscribebat, uti testulis in causa Ostracismi, et propterea* ἐκφυλλοφορῆσαι *dicebatur.*

§. V. Neque Syracusana tantum, sed aliæ etiam insuper Græciæ civitates, simile Atheniensium Ostracismo institutum habuerunt. De Argivis testatur Aristoteles *Politicorum Lib.* v. *Cap.* 3. *pag.* 389. et de iisdem ac de Megarensibus et Milesiis Schol. *Aristophanis in Equit. Act.* 2. *Scenâ* 4. *vers.* 851. Præterea Aristoteles *Polit. Lib.* iii. *Cap.* 13. *pag.* 355. scribit, Athenienses Ostracismum introduxisse in civitates, quas sibi socialis fœderis nomine subjecerant, apud Samios, Chios et Lesbios, unde verosimile fit Hermodorum Philosophum urbe Epheso pulsum esse Ostracismo, de quo Strabo *Lib.* xiv. *pag.* 950. *ed. Almelov.* refert in exilium fuisse missum a civibus suis hoc addito dicterio: Ἡμέων μηδεὶς ὀνήϊστος ἔστω· εἰ δέ τις τοιοῦτος, ἄλλη τε καί μετ' ἄλλων· quod sic vertit Cicero *Tusc. Quæst. Lib.* v. *Cap.* 36. *Nemo de nobis unus excellat: si quis exstiterit, alio in loco et apud alios sit;* quod Ephesiorum factum, narrante eodem Strabone, tam ægre tulit Heraclitus, ut indignabundus dixerit, ἄξιον Ἐφεσίοις ἡβηδὸν ἀπάγξασθαι, οἵ τινες Ἑρμόδωρον ἄνδρα ἑαυτῶν ὀνήϊστον ἐξέβαλον.

§. VI. Sed, ut redeamus ad Athenienses, de quibus præcipue instituimus agere, videamus paucis, quis apud eos Ostracismi fuerit Auctor, adeoque quo Reipublicæ tempore hæc sive Lex, sive consuetudo, vel institutum cœperit: Quâ tamen in disquisitione ultra id, quod probabile est, nos progredi haud posse, fatemur lubentes.

Inter varias variorum opiniones, ab omni veri specie alienas,[1] præcipuæ sunt tres, quarum prior Ostracismi originem refert ad ipsum Thesea, altera ad Hippiam Pisistrati filium, tertia ad Clisthenem Alcmæonis filium.

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[1] Vid. Scalig. *ad* Eus. *Chron. ad annum* 786.

Prima opinio traditur ab Eusebio *ad annum* 786 et a Scholiaste *ad Aristophanem in Pluto vers.* 627. *pag.* 32. qui scribunt, Theseum, postquam cives suos antea sparsim, et per vicos Atticæ habitantes, in unam omnes congregasset civitatem, ejectum fuisse Ostracismi Lege, quam ipse tulerat. Θησεὺς Ἀθηναίους κατὰ χώραν ἐσπαρμένους εἰς ἓν συναγαγὼν, ἤτοι εἰς μίαν πόλιν, πρῶτος ἐξωστρακίσθη, αὐτὸς πρῶτος θεὶς τὸν νόμον. Sed, notante Scaligero *ad* Euseb. *loc. cit.* nusquam alibi, præterquam in his locis, Theseus memoratur Ostracismi auctor. Plutarchus quoque *in Thesei vita*, ubi illius exilium enarrat, nullam Ostracismi mentionem facit. Denique nullum exstare videtur Ostracismi exemplum ante tempora Pisistratidarum; adeoque existimamus istud Thesei exilium, sive voluntarium sive coactum, simplicem φυγὴν vel ἀπενιαυτισμὸν, non Ostracismum fuisse.

Hippiam tyrannum legis auctorem commemorat Heraclides περὶ πολιτειῶν, tradens, τοῦτον τὸν περὶ ὀστρακισμοῦ νόμον εἰσηγήσασθαι, ὃς ἐτέθη διὰ τοὺς τυραννιῶντας. Quod si certiori fide niteretur, quam unico deperditi scriptoris, ejusque qui post antiquatum jam Ostracismum vixerit, fragmento, mirum primo intuitu videri possit, ipsum tyrannum Legem tyrannidi tam contrariam tulisse: sed mirari quis desinet, si attendat ad naturam istius tyrannidis, quæ externam tamen Reipublicæ formam intactam relinquere videbatur; quâ de re latius agemus, cum de Pisistratidis erit dicendum.

Nobis quidem maxime probatur sententia eorum, qui statuunt Clisthenem, Alcmæonis filium, Ostracismi vel auctorem, vel certe instauratorem fuisse. Ita Ælianus *Variarum Histor. Lib.* xiii. *Cap.* 24. Κλεισθένης δὲ ὁ Ἀθηναῖος τὸ δεῖν ἐξοστρακίζεσθαι πρῶτος εἰσηγησάμενος, αὐτὸς ἔτυχε τῆς καταδίκης πρῶτος. Diod. Siculus *Lib.* xi. *pag.* 445. τὸν ὀστρακισμὸν νομοτεθῆναι ἐν ταῖς Ἀθήναις μετὰ τὴν κατάλυσιν τῶν τυράννων, τῶν περὶ Πεισίστρατον. Harpocration *voce* ἵππαρχος scribit Legem de Ostracismo introductam διὰ τὴν ὑποψίαν τῶν περὶ Πεισίστρατον.

Duo posteriores, non memorato Legis auctore, Legem ipsam latam scribunt post Pisistratidas ejectos: Prior, cum quo convenit Plutarchus *in Nicia, pag.* 531. A. Clisthenem, principem tunc in Republica virum, et sua deinde ipsius lege damnatum, disertis verbis memorat. Et revera nullus istâc ætate vivebat, a quo hujus Legis promulgatio magis exspectanda, et nullum magis commodum tempus introducendæ tali legi inveniri posse videtur; sed quæ plenius cognoscentur ex illis, quæ postea de illo viro, et de illa temporum opportunitate, dicemus.

CAPUT SECUNDUM.

De modo, quo OSTRACISMUS *irrogabatur, et ejus exilii sive relegationis naturâ ac causis.*

§. 1. OSTRACISMI LEX *sive* PRIVILEGIUM, *in quibus casibus propositum.* §. 2. *De* SENATU QUADRINGENTORUM *vel* QUINGENTORUM, *ejusque potestate.* §. 3. ΠΡΟΒΟΥΛΕΥΜΑ *sive Senatus Auctoritas de irrogando* OSTRACISMO; *et prior ad Populum proposita rogatio.* §. 4. *Concionis Atticæ varia nomina et species.*

§. 5. *De distribuendis in secunda rogatione testulis, et colligendis earum ope suffragiis.* §. 6. *Numerus testularum seu suffragiorum ad irrogandum* OSTRACISMUM *necessarius; et nonnullorum ea de re error.* §. 7. *Irrogatio* OSTRACISMI, *hujusque a vero exilio differentia.* §. 8. *Definitum* OSTRACISMI *tempus.* §. 9. *Locus honorifici hujus exilii. An* ARGOS *οἱ ἐξοστρακισθέντες fuerint relegati?* §. 10. *Bona servabant sua οἱ ἐξοστρακισθέντες, nec quidquam pœnæ patiebantur.*

Quo autem universa judicii hujus prorsus singularis ratio accurate intelligatur, proponemus ordine singulatim, primum ea, quæ secundum Leges præcedere debebant ipsum *ὀστρακοφορίας* actum; deinde hujus *ὀστρακοφορίας* ritus; denique Ostracismi naturam, et ab omni alio exilii genere discrimen.

§. I. Quum primum itaque, tacitis plerorumque civium judiciis, civium aliquis potentia civili (*δι' ἰσχὺν πολιτικὴν*, uti loquitur Aristoteles *de Rep. Lib.* iii. *pag.* 354.) adeo censebatur excellere, et *τῇ πολιτείᾳ βαρύτερος* esse, ut prudentiores necesse judicarent confugere ad invidiosum hoc status publici conservandi auxilium; Ostracismo locus erat, maxime autem, si, præter nimiam unius potentiam aut gratiam, accederet alterius, aut paris aut supparis, cum priore civilis contentio, ita ut metus esset, ne hæc æmulatio inter duos pluresve opibus et favore populari insignes viros tandem in discordiam apertam erumperet, atque sic Respublica in factionum partes scinderetur. Neque tamen de irrogando hoc privilegio apud populum agi poterat, nisi præcessisset Senatus Quingentorum Consultum, sive *Προβούλευμα τῶν πεντακοσίων.*

Nimirum Solon, quamvis, sese ad ingenium Atheniensium accommodans, formam Reip. popularem maxime constituisset, et imperii majestatem apud ipsum populum collocasset, quasdam tamen adhibuit cautiones, ne populus omnia posset, aut per se saltem posset solus, quo libertas in licentiam abiret: eo igitur consilio, præterquam quod Senatus Areopagitici decus et auctoritatem amplificaverit, *ὃν ἐπίσκοπον πάντων, καὶ φύλακα τῶν νόμων ἐκάθιζεν*, alterum instituit Senatum Quadringentorum, lectis ex singulis quatuor Tribubus, quæ tunc erant, centenis viris, *οὓς προβουλεύειν ἔταξε τοῦ δήμου, καὶ μηδὲν ἐὰν ἀπροβούλευτον εἰς ἐκκλησίαν εἰσφέρεσθαι.*[1]

Ab alterâ tamen parte, ne quidquam summo *τοῦ Δήμου* imperio decederet, aut præter concionem Atticam aliqua esset Athenis legum ferundarum auctoritas, ille Quadringentorum Senatus nulla decreta condere poterat, vim Legis habitura, nisi deinceps populo proposita, atque ab eo probata et sancita: etenim sanctio demum Tribuum in foro congregatarum, quo i ante erat Senatus-consultum, perpetuo ab omnibus servandum jubebat legitime. Sin autem Senatus decreta a populo non probarentur, illorum auctoritas non ultra durabat quam ipsum, quod illa condidisset, concilium, id est, donec alius lectus esset

[1] PLUT. *in vit. Solon. pag.* 88. D.

Senatus, qui quotannis novus constituebatur, ita ut hæc Προβουλεύματα non dissimilia fuerint Senatus-consultis apud Romanos.

§. II. Illum porro Senatum *Quadringentorum*, aucto Φυλῶν seu Tribuum numero, centum Senatoribus itidem auctum fuisse, ita ut ex decem Tribubus *Quingenti*, ex singulis quinquaginta legerentur, res est notissima. Neque nobis animus est, aut ea quæ de hac τῶν πεντακοσίων Βουλῇ vulgata sunt, repetere, aut quæ post *Corsinum* aliosque de illâ disputari vel magis perspicue exponi et ad liquidum deduci possent, leviter perstringere: id tantum nobis agendum est, quod ad propositum faciat, nempe ut ex ipsâ hujus Senatus Quingentorum constitutione atque auctoritate colligamus, Ostracismum solo levis populi jussu non fuisse irrogatum: quippe uti οἱ πεντακόσιοι, auctoritatem suam populo præstantes, aliquâ saltem parte τῆς ἀριστοκρατίας vim habebant atque efficaciam, ut ardorem civium vel reprimere possent vel temperare, sic iterum τοὺς πεντακοσίους moderabantur singulæ suâ vice πρυτανεῖαι, seu uniuscujusque Tribus numerus Senatorum quinquagenarius, per legitimum, quo reliquis Tribubus præibant, 35 vel 36. dierum spatium: πρυτάνεις ipsos porro consiliis et exemplo regebant decem ex eorum numero, per unam hebdomada, primum et inter πρυτάνεις et in ipso Senatu locum occupantes, πρόεδροι· hos denique προέδρους per unum diem ex denis sorte lectus ἐπιστάτης seu Civitatis Præfectus. Quæ omnia, ex Harpocratione[1] aliisque satis cognita, brevissime recensemus, ut inde efficiamus, fuisse Athenis, tum etiam quando Areopagus, auctore Pericle, jam evilucrat, in formâ Reip. maxime populari aliquod tamen pondus, quod præcipitem populi voluntatem, nisi omnino retraheret, frænaret saltem et aliquantisper reprimeret: hujusque observationis majus in re nostrâ est momentum, si meminerimus, in amplissimum hunc Quingentorum Senatum neminem legi potuisse, nisi qui 30. annis esset major[2] et vitam, sine probro vel crimine actam, solenni δοκιμασίᾳ probaret;[3] neminem Senatorio munere potuisse fungi, nisi præstito jurejurando, si quod unquam, sacerrimo, cujus ὅρκου βουλευτικοῦ præcipuum caput erat κατὰ νόμους βουλεύσειν.[4]

§. III. Tale igitur cum esset τῶν πεντακοσίων concilium, in hoc gravissimo atque amplissimo *Quingentorum* consessu, antequam rogatio ad populum ferretur, agitanda erat quæstio, non de privilegio huic vel illi irrogando, sed universe, isne esset Reip. status, ut aliqui, (nemo autem nomine appellabatur) ad eam conservandam, cives, unus an alter, Ostracismi Lege ejiciendi viderentur. Si illa Reip. conditio videretur, atque Ostracismo jam utendum plura suffragia vincerent, tum demum fiebat Προβούλευμα, seu, interprete Harpocratione, τὸ ὑπὸ τῆς βουλῆς ψηφισθὲν πρὶν εἰς τὸν δῆμον εἰσενεχθῆναι. Ita-

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[1] *Vocibus* πρύτανις, πρόεδρος, ἐπιστάτης.
[2] Xenoph. *Mem. Socr. Lib.* i. *pag.* 717.
[3] Lysias *Orat. c. Phil. pag.* 487. *Ed. Tayl.*
[4] Vid. Petitum *ad LL. Att. pag.* 192. *Auctoresque ibi laudatos.*

que, scripto in eam sententiam Senatus-consulto, quo τῆς βουλῆς auctoritas Populo præstabatur, hic ad concionem vocabatur, ferebaturque rogatio, an Populus (ὁ δῆμος τῶν Ἀθηναίων) in eâdem, quâ Senatus, versaretur sententiâ, tempora scilicet Reip. ita esse comparata, ut Ostracismi privilegio aliquis civium, nomine tamen haud appellandus, publicæ salutis ergo, et ad servandam præsentem Reip. formam, ex civitate esset ejiciendus, nec ne?

Ὁ δῆμος judicium suum sublatis manibus significabat, unde hic actus dicebatur προχειροτονία, quem προχειροτονίας actum, si idem Populo ac Senatui visum esset, sequebatur indictio concionis in certum diem, κατάκλησις dictæ, quæ ipsi ὀστρακοφορίᾳ jam erat destinata.

§. IV. Κατάκλησις vel κατακλησία autem quæ fuerit, quia et illud cognovisse in hac causâ nostrâ interest, paucis videamus.

Classicus Ammonii Grammatici locus est *de Diff. Verb. in v.* ἐκκλησία, *pag.* 47. ubi, discrimen tradens inter ἐκκλησίαν et κατάκλησιν, docet ἐκκλησίαν ab Atheniensibus dictam fuisse τὴν σύνοδον τῶν κατὰ πόλιν, conventum civium qui in ipsâ urbe habitabant; κατάκλησιν vero, quando et illi convocabantur, qui rure degebant, ὁπότε καὶ τοὺς ἐκ τῶν ἀγρῶν συνεκάλουν, nimirum ut res tanto majori cum curâ ab universo populo perpenderetur: quo ex loco efficimus, ἐκκλησίαν fuisse concionem τοῦ δήμου certo tempore a civibus urbanis habitam, κατάκλησιν vel κατακλησίαν conventum universorum Atheniensium, ad quem non soli cives urbani sed et rustici congregabantur.[1] Tertia fuit species, σύγκλητος ἐκκλησία, quam non tantum a concione ordinariâ, sed et a κατακλήσει, diversam fuisse probabile est. Ἐκκλησία nimirum, uti modo dicebamus, videtur fuisse concio populi urbani, quæ statis diebus tam frequenter coibat, ut cives Attici, rure degentes, ad illam neque adesse, neque convocari, commode possent: verum ad illa comitia, haud tam multa, in quibus de rebus majoris momenti agebatur, vel sponte suâ vel vocati conveniebant ruricolæ omnesque, qui in oppidis pagisve Attices fortunarum suarum habebant sedem. Hæc erat κατάκλησις. Quando autem repentina aliqua causa incideret, ob quam ὁ δῆμος ad sententiam ferendam esset invitandus, ex. gr. magna aliqua clades bellica, motus hostium, aut casus improvisus, tum subito et ipso quasi momento extra ordinem vocata concio dicebatur σύγκλητος ἐκκλησία:[2] Quippe ad comitia, quæ stato tempore celebrabantur, populus sponte suâ coibat; ad concionem extra ordinem habendam vocabatur a præconibus vel ministris, qui urbem circumibant: quod cum in magnis periculis plerumque fieret, multum fuisse in illis turbarum et terroris constat.[3]

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[1] De hoc discrimine egregia habet Magnus Valckenærius *Animadv. ad* Amm. *de Diff. Verborum Lib. i. Cap.* 17. *pag.* 72.

[2] Ulpian. *ad Demosth. de Coronâ* §. 126. *pag.* 147. *de Falsâ Leg.* §. 224. *pag.* 226.

[3] Æschines *de Falsâ Leg. pag.* 37.

Jam vero *κατάκλησιν* fuisse, sive istam concionis Atticæ speciem, ubi et urbani et rustici aderant cives, quæ de Ostracismo pronunciabat, luculentissime patet ex Plutarcho *in vitâ Aristidis pag.* 322. quando ibi Athenienses narrantur, *συνελθόντες εἰς ἄστυ παντάχοθεν*, Aristidem Ostracismo dignum judicasse: confirmatur præterea notissimo illo dicto cujusdam *ἀγραμμάτου καὶ παντελῶς ἀγροίκου*, qui cùm inscribere testulæ ipse non posset nomen Aristidis, quem nullam aliam ob causam damnandum censebat, nisi ob justitiæ famam, officium hoc ab ipso Aristide petiit.

§. V. Quo autem in hac *κατακλήσει* vel *κατακλησίᾳ* omnia ex lege et sine fraude gererentur, ac commode fideliterque suffragiorum numerus iniri posset, forum aliusve locus spatiosus[1] in quo concio erat habenda, cancellis sepiebatur; et septum, intra quod laturi erant suffragia, ita ducebatur, ut in ambitu formam circuli habente decem[2] relinquerentur introitus, *εἴσοδοι* sive portæ, pro totidem tribubus,[3] per quas portas intra septum intrarent. Ad has verò portas accedebatur per pontes, in quibus ad ipsas portas e cistis sive cadis ibi positis Prytanes testulas suis quique tribulibus distribuebant. Acceptâ testulâ et nomine damnandi inscriptâ, singulæ tribus ordine introibant per portam pegmatis sibi propriam, injiciebantque singuli tribules testulam suam in *καδίσκον* vel sitellam, quales decem pro numero tribuum intra septum erant positæ. Eum in modum collecta suffragia ab Archontibus numerabantur, uti diserte tradit Plutarchus *in Aristide pag.* 222. E, e cujus testimonio et Scholiis *ad Aristophanem in Equit. vers.* 851. colligere licet, supremam hujus concionis moderandæ curam Archontibus et Quingentorum Senatui, haud minus quam aliorum comitiorum, commissam fuisse.

§. VI. Quod si testularum numerus sex millibus minor reperiretur, adeoque constaret, non eum civium numerum ad ferenda suffragia convenisse, qui de rebus majoris momenti statuere debebat, actum nihil erat et irritus *ὀστρακοφορίας* actus: quippe non tantum ad Psephismata de causis gravioribus condenda, Legesque novas veteribus subrogandas, requirebatur numerus civium sex mille in concione congregatorum, uti non uno loco Demosthenes testis est; sed eâ Lege, quæ in hac nostrâ Disputatione maxime spectanda est, et de qua idcirco in postremâ hujus opellæ parte nonnulla dicentur, cautum erat, *μηδὲ ἐπ' ἀνδρὶ νόμον ἐξεῖναι θεῖναι, ἐὰν μὴ τὸν αὐτὸν ἐπὶ πᾶσιν Ἀθηναίοις· ἐὰν μὴ ἑξακισχιλίοις δόξῃ, κρύβδην ψηφιζομένοις*, id est, *ne uni civi privilegium irrogator, nisi pariter idem omnibus Atheniensibus, tumque nisi sex millia civium occulta eâ de rogatione tulerint suffragia:*[4] quemadmodum, ab alterâ parte, si quis jure

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[1] Vid. Sigonium *de Rep. Athen. Lib.* II. *Cap.* 4. *Itin.* Anach. *Volum.* II. *pag.* 40.

[2] Τόπον τῆς ἀγορᾶς περιπεφραγμένον ἐν κύκλῳ δρυφάκτοις. Plut. *in Aristide pag.* 322. E.

[3] Vid. Schol. *ad Aristoph. Equites vers.* 851.

[4] Andocides *de Mysteriis pag.* 12. I.

civitatis donandus esset, necesse erat, ut concioni, in quâ summus hic honos decernebatur, plures quam sex mille cives præsentes adessent.[1] Si vero, subducto calculorum numero, sex mille cives adesse concioni constaret, mox singula nomina seorsim ponebantur, quibus testulæ inscriptæ reperiebantur, et cui plurima obtigissent, is pro eo habebatur, a quo plurimi cives Reip. metuerent, quique adeo ut statui populari periculosus civitate per decem annos movendus plerisque videretur. Diserte Plutarchus *l. laud. in Aristide pag.* 322. E. F. *οἱ δὲ ἄρχοντες πρῶτον μὲν διηρίθμουν τὸ σύμπαν τῶν ὀστράκων πλῆθος· εἰ γὰρ ἑξακισχιλίων ἐλάττονες οἱ γράψαντες εἶεν, ἀτελὴς ἦν ὁ ἐξοστρακισμός· ἔπειτα τῶν ὀνομάτων ἕκαστον ἰδίᾳ θέντες, τὸν ὑπὸ τῶν πλείστων γεγραμμένον ἐξεκήρυττον εἰς ἔτη δέκα, καρπούμενον τὰ ἑαυτοῦ.* Consentit cum Plutarcho Diod. Siculus *Lib.* x. *pag.* 445. *ed. Wess.* scribens hunc fuisse Ostracismi modum; *ἕκαστος τῶν πολίτων εἰς ὄστρακον ἔγραφε τοὔνομα τοῦ δοκοῦντος μάλιστα δύνασθαι καταλῦσαι τὴν δημοκρατίαν· ᾧ δὲ ἂν ὄστρακα πλείω γένηται, φεύγειν ἐκ τῆς πατρίδος.* Dubia quodammodo censeantur, quamvis ex Plutarchi et Diodori sententiâ commode possint accipi, verba Scholiastæ *ad Aristophan. Equit. vers.* 851. *Ἀριθμηθέντων δὲ ὧν πλεῖστα γένοιτο, καὶ μὴ ἐλάττω ἑξακισχιλίων, τοῦτον ἔδει ἐν δέκα ἡμέραις μεταστῆναι τῆς πόλεως·* ubi videtur ambiguum, an existimaverit ille Scholiastes damnari non potuisse nisi eum, qui sex mille *ὄστρακα* nomine suo notata adeptus esset, an vero istum numerum significare voluerit talem fuisse, sine quo, ad suffragia congregato, nemini Ostracismus potuerit irrogari. Quod dubium in Scholiastæ loco, id manifestum in Pollucis *Onom. Lib.* viii. *segm.* xix. *pag.* 862. *ὅτῳ ἑξακισχίλια γένοιτο τὰ ὄστρακα, τοῦτον φεύγειν ἔχρη*: De quo loco pauca sunt dicenda. Vix enim operæ pretium de Tzetze, futili auctore, mentionem hic fecisse, qui *Chiliad.* xii. *pag.* 443. scripsit, mille tantummodo suffragia ad damnationem necessaria fuisse; atque is tamen ipse locus, si pro *καὶ χιλίων* legamus *ἓξ χιλίων*, integritati suæ restitutus videatur, notante dudum Joanne Meursio *Att. Lect. Lib.* v. *Cap.* 18. At vero, ut ad Pollucem redeamus, illius Grammatici, quem, licet eruditissimum, in rebus tamen Atheniensium antiquis et alias lapsum esse constat,—illius igitur Grammatici non tanta est auctoritas, ut testimonium Plutarchi labefaciat, refragante præsertim re ipsâ, quandoquidem haud tam magnus in Rep. Atticâ civium erat numerus, ut uni potuerint contingere sex mille testulæ, nisi forte idem omnibus esset sensus, quod exspectandum certe haud erat in eâ rerum conditione, quâ, scissâ jam in partes civitate, ad extremum hoc salutis publicæ remedium erat confugiendum. Ac bello quidem Peloponnesiaco, propter varias clades et expeditiones maritimas atque longinquas, vix unquam ultra quinque millia civium convenisse, ex Thucydide[2] colligitur. Idcirco ne veri quidem speciem habet, quod docet Pollux;

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[1] *Auctor Orat. contra Neæram inter Opp.* Demosth. *pag.* 739. §. 140.

[2] *Lib.* VIII. *Cap.* 72.

atque adeo mirum videatur, erranti huic duci comitem se præbuisse Abbatem Geinozium,[1] cum is nisi a Battierio,[2] cujus forte Dissertationem non viderat, meliora saltem discere potuisset ab Hadriano Junio *Animadv. Lib.* v. *Cap.* 18. et a Petito *ad LL. Att. Lib.* iv. *Tit.* 9. *pag.* 458. qui Pollucem merito reprehendit, a Kuhnio in notis non satis excusatum. Neque etiam singulare valde est, quod e Polluce notatu dignum censet Geinozius, neminem huic *ὀστρακοφορίᾳ* civem adfuisse, nisi volentem et sponte suâ: *περισχοινίσαντες τὶ τῆς ἀγορᾶς μέρος, ἔδει φέρειν εἰς τὸν περιορισθέντα τόπον Ἀθηναίων τὸν βουλόμενον ὄστρακον ἐγγεγραμμένον τοὔνομα τοῦ μέλλοντος ἐξοστρακίζεσθαι*: quamquam enim constat, istoc Reip. tempore, quo Cleonis aliorumque Demagogorum furor et insanientis populi clamores in concione dominabantur, optimos cives maluisse se domi continere quam popularibus fluctibus se committere, ita ut segniores a Ministris, qui Σκύθαι vel Σπευσίνιοι dicebantur, fune rubro in forum fuerint ducendi vel impellendi, hæc tamen comitiorum Atticorum turbulenta conditio tum maxime initium habuit, quum jam Ostracismus in desuetudinem abierat: ac præterea legem aliquam vetuisse, ne ad concionem, *ὀστρακοφορίας* causâ convocatam, quisquam invitus adigeretur, aliunde non est cognitum, neque tuto conficitur ex solâ voce *ὁ βουλόμενος*, quâ Pollux usus est. Magis quoque sine teste loquitur Vir judicii multi inque scribendo alias semper accuratissimus Ubbo[3] Emmius, et hunc, uti fit, secutus Vir doctus Temple Stanyan,[4] nullos in *κατακλήσει* de Ostracismo suffragii ferendi jus habuisse præter sexagenario majores, errore fortasse inde nato, quod, antequam mos Remp. Oratoribus in concione regundam permisisset, Proëdri per præconem excitare solerent quinquagenario majores, non tantum ut primi suffragia ferrent, sed et ut sententiam suam de re ad deliberandum propositâ rationibus firmarent.[5]

§. VII. Qui ex sex suffragiorum millibus, vel majori etiam numero, plura nactus erat, publicâ præconis renunciatione exulare jubebatur annos decem, *ἐξεκηρύσσετο ἐς ἔτη δέκα*, ut ait Plutarchus *in Aristide l. laud.* et quidem intra decem dies in exilium proficisci, secundum Schol. *Aristoph. ad Equit. vers.* 851. Idem *Aristoph.* Schol. tum in hoc ipso loco, tum *ad Vesp. vers.* 941. discrimen inter Ostracismum et exilium seu *φυγὴν* accuratissime omnium tradidit, nempe Ostracismum *speciem esse; species autem generibus subjici; ideo* Ostracismum *recte pro exilio haberi, non tamen omne exilium* Ostracismum *esse; nam ἐξοστρακισθεῖσι constitui et locum et tempus exilii, neutrum exilio damnatis; et horum quidem bona publicari, non*

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[1] *Diss. laud. Mém. de l'Acad. des Inscr. et Belles-Lettres, Tomo* XII. *pag.* 147.

[2] *Diss. de* Ostracismo, *Cap.* 4.

[3] *Vet. Græciæ Tomo* III. *pag.* 38.

[4] *Histoire de la Grèce Lib.* II. *pag.* 3. *Ed. Gall.*

[5] Æschines *c. Timarchum pag.* 4. *c. Ctesiphontem pag.* 53. Demosth. *de Coronâ pag.* 168. Plutarch. *Tomo* II. *pag.* 784. Petit. *ad LL. Att. Lib.* III. *Tit.* 1. §. 6.

illorum, quibus licebat etiam absentibus καρποῦσθαι τὰ ἑαυτῶν. Operæ pretium erit paucis de singulis agere.

§. VIII. Et primum quidem de Ostracismi legitimo tempore decenni vix ullus est dubitandi locus in unanimi veterum consensu. Præter Plutarch. *in Aristid. l. cit.* Schol. *Aristophanis*, Andocidem, Corn. Nepotem, qui *in vitâ Aristidis* refert, hunc sexto fere anno, postquam expulsus erat, Populi-scito in patriam esse restitutum, neque *legitimam decem annorum pœnam* pertulisse, (ita ex consuetudine voce *pœnâ* magis usus, quam ex re ipsâ) *Cap.* I. §. 3. 5.— præter hos igitur Scriptores, aliosque, unus Diod. Siculi [1] locus in contrarium adhiberi posset, quinquennale tempus Ostracismi πενταετῆ χρόνον scribentis, ubi vetus interpres xv annos legit, eoque ipso peccatum librariorum manifestum fecit, non errorem Diodori, qui in re adeo notâ falli non potuit, uti merito animadvertit Wesselingius ad illum locum.

§. IX. Quæritur deinde de loco hujus exilii, quem laudatus modo Scholiastes disertis verbis designari consuevisse tradidit. Sed hæc quidem res ad liquidum perducta non est. Erasmus *in Adag.* x. *Num.* 80., βουκολήσεις, *hoc* ait *velut ænigmate significabant exilium, siquidem qui per* Ostracismum *ejiciebantur, in Argivam exulatum ibant*, et auctorem excitat Erasmus, tum Plutarchum in Collectaneis Proverbiorum, tum Hesychium, qui repertum olim hoc dicterium in Menandri Phasmate testetur; sed animadvertit Battierius *Dissert. laud. Cap.* 6. *ista Plutarchi Collectanea, Erasmo et in hoc, de quo agitur, loco et alibi passim citata, inedita adhuc esse, testante* Andrea Schotto *in Notis ad Zenobii Proverb. Cent.* I. *n.* 67. *et quod de Hesychio dicitur, pertinere illud ad sequens apud Erasmum Proverbium* ἔμβαρός εἰμι, *cujus auctorem Hesychius Menandrum laudat in Phasmate.* Edidit quidem, post scriptam Battierii Dissertationem, Cl. Jacobus Gronovius *in Præf. ad tom.* X. *Thesauri Antiquitatum Græcarum pag.* 6. *seqq.* e Codice Florentino, sub Plutarchi nomine, Syllogen cxxxi. Proverbiorum Græce, additâ Interpretatione Latinâ: verum neque istæ αἱ Πλουτάρχου παροιμίαι, αἷς Ἀλεξανδρεῖς ἐχρῶντο, uti ad calcem Sylloges scribitur, eædem sunt vel esse videntur, quibus Erasmus usus, neque una aut altera Sylloge iidem ac duo isti Parœmiarum Libri, quos Plutarchi filius Lamprias in censum scriptorum paternorum retulit. [2] Denique, quod caput rei est, ne in istâ quidem Sylloge Florentinâ vel Gronovianâ Proverbium βουκολήσεις reperitur.

Neque ex ipsâ τῶν ἐξοστρακισθέντων historiâ res satis definiri potest. De Themistocle narrat Thucydides *Lib.* I. *Cap.* 135. eum, Ostracismo pulsum patriâ, Argis quidem domicilii sedem (δίαιταν) habuisse, sed per reliquam quoque Peloponnesum frequenter commeasse. Nepos Themistoclem Argos habitatum concessisse, ibique propter multas ejus virtutes magnâ cum dignitate vixisse, scribit in *Them. Cap.* viii.

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[1] *Lib.* XI. *Cap.* 55.

[2] Vid. Fabric. *Bibl. Græc. Vol.* III. *pag.* 382.

§. 1. ad quem locum Lambinus, *Argis commorabantur, qui testarum suffragiis e civitate ejecti erant.* Et, si verum, idem haud mirum fuerit, cum Argivi priscis temporibus eâdem usi linguâ,[1] quâ Attici, magnam cum Atheniensibus necessitudinem habuerint, tum similitudine imperii popularis, tum vinculis fœderum, tum denique invidiâ[2] Lacedæmoniorum, ita ut nusquam sedem aptius figere potuerint, ad recuperandum civium favorem, illi, qui patriam, quamquam erga se ingratam, diligebant tamen: sed alia est res, volentes sedem ibi posuisse, alia etiam nolentibus locum commorandi fuisse adsignatum. Universe autem, quicunque Athenis exulabant, si non Argos, in Peloponnesum tamen se recepisse Xenophontis aliorumque exemplo patet: ac de Cimone quidem suspicari id licet, quum constet, hunc Tanagræ arma cum civibus suis voluisse sociare, sed repudiatum. Plut. *in Per. pag.* 157. B. *in Cimone pag.* 489. D. E. Tanagra urbs erat Bœotiæ; et priore loco Cimon dicitur ἐλθὼν ἐκ φυγῆς illuc venisse, ut operam contra Lacedæmonios civibus præstans Laconismi sibi impacti suspicionem factis dilueret: jam autem Bœotiam venientibus in agrum Atticum fuisse transeundam, non est quod moneamus.

§. X. Postremo de bonis τῶν ὀστρακισθέντων videndum. Diserte Schol. *Aristoph. ad Vesp. vers.* 941. differre ait et hac parte φυγὴν ab ὀστρακισμῷ, quod bona τῶν φευγόντων publicata fuerint; ea autem, quæ ὀστρακισθέντες reliquissent, populus sibi non vindicaret, exulantibus fructum saltem eorum permittens, καρποῦσθαι τὰ ἑαυτῶν, (ut verbis utamur Plutarchi[3] cum Scholiaste consentientis) ipsam possessionem plenamque adeo (ut loquuntur JCti) proprietatem iis redditurus, si per Ostracismi tempus nihil hostiliter contra Patriam essent moliti, nec quidpiam ex odio aut irâ erga illam admisissent: probatque hoc exemplo Thucydidis Melesiæ F. qui, quum Ostracismo esset pulsus, ad Artaxerxen confugerat, eoque nomine Græciæ proditor habitus, et a civibus ad ἀειφυγίαν damnatus, tum demum bona amisit, Athenis publicata. Ceterum *pœnæ* nomen, quo usus Cornelius Nepos, usi etiam alii, non nisi, ut modo dicebamus, improprie in Ostracismum convenit, qui, ut Plutarchi iterum adhibeamus verba, κόλασις οὐκ ἦν, ἀλλὰ παραμυθία φθόνου φιλάνθρωπος, quemadmodum ex historiâ nobiliorum inter ὀστρακισθέντας intelligitur, jam a nobis contexendâ.

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[1] Vid. Paus. *in Græciæ descriptione Lib.* II. *Cap.* 37. *pag.* 199.

[2] Paus. *Lib.* II. *Cap.* 20.

[3] *In Aristide pag.* 322. F. *Lexicon Rhet.* MS. quod beneficio Cl. Ruhnkenii descripsit Cl. Præser. Ὀστρακισμὸς φυγῆς εἶδος. — Διαφέρει δὲ φυγῆς, ὅτι τῶν ὀστρακιζομένων αἱ οὐσίαι οὐ δημεύονται, ἀλλὰ καὶ τόπον καὶ χρόνον ὡρισμένον ἔχουσι· τῶν δὲ φευγόντων, οὐδέτερον τούτων πρόσεστι.

POEM BY THE KING OF PERSIA.

It is generally known from the reports both of French and English travellers, that *Fateh Ali Shah* (فتح علي شاه) the present Sovereign of Persia, is a poet of considerable eminence, at least in the estimation of his subjects. Some translations from his verses have been given in this Journal, (No. XIII. p. 131.) and we now extract from the Royal *Diván* (ديوان) or Collection of his Elegies and Sonnets, a *ghazl* (غزل) or Ode, in which, perhaps, the critical Orientalist may discover some resemblances to various passages of *Háfiz, Saadi, Jámi,* and other Persian poets of the best school. The King's *Diván* does not exhibit his own proper name: like most authors of Elegies and Sonnets, he has assumed a poetical surname, and styles himself (as in the ode which we here offer to our readers) *Khákán* (خاقان) a title which alludes, however, to his own royal dignity, and signifies in the Scythian or Turcoman language, a King or Emperor. But this assumed title must not be confounded with *Khakâni* (خاقاني) the name of a celebrated Persian poet who florished some centuries ago.

One of the most splendid and beautiful manuscripts now in Europe, is, probably, a copy of the Persian Monarch's *Diván,* which his Majesty himself (in the year 1813,) presented to Sir Gore Ouseley, our Ambassador at the Court of *Tehran.* It was transcribed with the utmost accuracy and elegance under the King's immediate inspection, by *Mirza Abd al Wehâb* (عبد الوهاب) a man of high rank, considered as the finest penman of the present age. The size of this volume is folio—the covers are magnificently ornamented with miniature paintings, and every page is illuminated with patterns of foliage, flowers, and various arabesques in brilliant and exquisite colours, and enriched with gold by the most distinguished artist of the Persian capital. On a future occasion we shall offer our English version of the royal Sonnet which follows.

این پري کيست که در منظر خاقان آمد
همچو بلقيس بمشکوي سليمان آمد

جز سر کوي توکسرا بجهان جايي نيست
انکه رفت از ستمت باز پشمان آمد

در خرابات مغان مغبچه بادo فروش
دل و دين برد و دکر از بي ايمان آمد

ستم همچو تويي هست سزاوار بمن
دل مجروح مرا درد تو درمان آمد

آسمان مشعل مه هرزo چه افروخته
خيز و بردار که آن شمع شبستان آمد

جمع عشاق شد اشفته از ان زلف دوتا
وo که اين سلسله را سلسله جنبان آمد

تا که آمد ببرش آنمه تابان خورشيد
از بي کسب شرف بر در خاقان آمد

ADVERSARIA LITERARIA.

NO. XX.

On the Utility and the Propriety of studying the Classical Writers in Public Schools.

"CHRISTIANUS Guil. Vollandus Mulhusa 6 Kal. Nov. 1720. scribit esse apud se qui *classicos auctores* Juventuti in Schola eripere velint, et pro eis Christianos scriptores utut barbaros obtrudant: huic barbariei dum ipse pro viribus obviam eat, cum ab aliis viris principibus, tum a Cell. Bergero, Menckenio, Walchio, Hederico confirmatum esse, petere etiam ut Fabricius

harum rerum judex idoneus sententiam suam aperiat; cui ille hoc modo respondit:

Quæris, vir Venerande, ex me, num periclitetur res Christiana, si in ludis litterariis, ita ut hactenus fieri consuevit, classici Terentius, Horatius, Cicero, Curtius, alii, Ethnici scilicet scriptores porro personent, tenerisque pubis Christianæ auribus et animis hæc monumenta aliena a pietate Christiana instillentur; demonstras enim esse apud vos cum maxime, qui vehementer contendant, scholas hac in parte emendatione necessario indigere, longeque melius fore actum et prudentius consultum rei Christianæ, si scandalum illud manifestarium tollatur, et loco detestabilium illorum nominum a Christo alienorum frequententur Prudentius, Schonæus, Seyboldus, et scripta certa deligantur Christianorum hominum, ex quibus longe rectius, et tutius linguam Latinam adolescentes addiscant: Petis igitur pro humanitate tua a me, ut sententiam hac de re meam tibi perscribam, et quid de hoc consilio mihi videatur, candide et libere aperiam: Quanquam vero pulchre sentio quam parum in hac causa meo sive judicio, sive suffragio sit opus, cum jam non inficianda exstent tot sæculorum, tot nationum, tot virorum eruditissimorum omni ætate judicia et testimonia, qui semper existimarunt rectissime eos facere et ad eruditionem comparandam aptissime, qui linguas et artes non ex rivulis, tenuibus sæpe ac lutulentum fluentibus, sed ex fontibus limpidis, h. e. antiquitatis probatissimis scriptoribus petendas esse arbitrantur: attamen ut desiderio tuo faciam satis, hanc eandem sententiam, quam et tu non diffiteris tuam esse, et ego esse meam libenter profiteor, paucis argumentis asseram. De hoc quidem nemo nostrum dubitat, si cum Ethnicorum scriptorum tractatione consistere non posset Christi amor, et qui Latinæ linguæ cultum ex Romanis, Græcæ ex Atticis haurit quantumvis Ethnicis scriptoribus, eum oporteret Christianæ ideo pietatis jacturam facere, vel illius faciendæ probabile periculum incurreret, nemo inquam nostrum dubitat, omnes illos et totos abjiciendos jure merito, et ex scholis Christianorum longe longeque eliminandos, etiamsi ipsarum simul linguarum opes omnes ac deliciæ tunc forte propterea fugere nos deberent: Sed hoc nullo modo ita se habet, quod ex Scholastica Ethnicorum scriptorum tractatione illud Christianæ pietati periculum immineat: Atque illud minime ita se habere, etiam tempore adhuc passim obtinentis Ethnicismi omnes sibi veteres Christiani libenter persuaserunt, qui in scholis suis ubique, Græci Homerum, Demosthenem, Aristophanem, Xenophontem, alios, Latini Ciceronem, Terentium, Virgilium, similesque classicos constanter habuere, donec Julianus Apostata, ut Christianos ægre faceret, et insigni illos eloquentiæ et eruditionis spoliaret instrumento, Ethnicorum scriptorum usum

scholis Christianorum notissimo illo edicto suo interdixit: Cumque necessitate compulsi Gregorius Nazianzenus et Apollinaris suis quæ recens composuerant Græcis carminibus vellent veluti succedaneis illum defectum sarcire, mox sublato Juliano et edicto illo abolito, libenter iterum ad vetera ista tanquam meliora—quantumvis Ethnica, sed ad propositum et institutum suum aptiora redierunt: Quis igitur non miretur idem, quod Julianus olim nominis Christiani hostis, ut Christianis noceret, edixit, idem esse inter Christianos, qui specie pietatis nobis sive persuadere, sive injungere cupiant? Quod autem innoxia possit esse Ethnicorum scriptorum in Scholis tractatio, imo utilis pietati etiam, si idoneus doctor accedat, non minus certo sum persuasus, quam posse ali Epicureismum et hypocrisin etiamsi quis Schonæi, vel alterius Christiani hominis scripta prælegat: Testantur hoc exempla innumera virorum omni ætate præclarissimorum, qui sive imbuti in scholis linguæ Latinæ atque Græcæ tirociniis ex Cicerone, Terentio, Horatio, Curtio, Homero, Demosthene, nihil tamen Ethnicismi, nihil irreligiositatis ex illis imbiberunt; sive alios ex iisdem instituentes, quominus ulla impietatis semina teneris simul animis instillarent, caverunt quam diligentissime: Memini ipsemet atque de utroque possum testari: non modo enim, quod Dei agnosco beneficium, in juventute ejusmodi magistris sum usus, atque ex illis scriptoribus, quantumvis Ethnicis, ne unum quidem animo hæsisse sceleratum axioma sentio, vel impiam aut propudiosam sententiam menti se meæ ex illorum tractatione insinuasse, sed etiam quando ipse deinde adultior scriptores illos exposui adolescentibus, in illis quam plurima sese offerebant recta, præclara, bona, hortationes egregiæ, sententiæ insignes, exempla laudatissima: In hoc inquam, Deus enim Ethnicis non intestatum se reliquit, in hoc habent quod imitentur, in hoc etiam quod erubescant licet melius longe edocti Christiani, in hoc danda est opera ne ab Ethnicis Christiani vincamur: Si quæ vicissim, ut evenit interdum, sed rarius, occurrant dicta nequam, et falsa, sententiæ minime probabiles, illa detestatus, has confutans, ostendi quantæ sint sine Christo etiam sapientum hujus mundi et quam crassæ tenebræ, quanta sit nostra felicitas, quos rectius sapere Christus docuit, quanta obligatio ut tam divino Doctori sincero studio obsequamur, neque ethnicis contaminari nos patiamur sive erroribus, sive libidinibus: Quod porro utiliores sint ad scopum quem sibi Scholæ proposuerunt scriptores in lingua Græca Latinaque optimi quique ac vetustissimi, debebat quidem pertinaces etiam constans doctissimorum tot sæculis virorum judicium convincere, sed res quoque ipsa evidenter hoc arguit: Ipsos illos scriptores legere posse et intelligere magna eruditionis pars habetur; ipsi enim sunt, a quibus non modo linguarum ipsarum, sed etiam rerum gestarum et scien-

tiarum notitiam haurire licet et convenit. Iidem principes ingeniorum sua ætate, in suo quique dicendi genere accurati et elegantes, consensu omnium ætatum probati et classici, sive primæ classis, ad quos tanquam ad normam scripta recentium exiguntur, ubi cultus et castimonia sermonis quæritur. Quid itaque agunt, qui, his rejectis, ad recentiores nulla auctoritate scriptores amandant juventutem? quid agunt aliud, nisi ut adultioribus deinde factis seras querelas exprimant, merito mirantibus quod ad imitandum sibi non optima quæque, sed longe inferiora perverso docentium judicio fuerint proposita. Nam qui phrasibus et verbis solis putant veterum pretium ac decus omne constare et causas, ob quas legendi ipsi sint, his solis definiunt, quas adeo in recentiorum etiam scriptis putant posse inveniri, illi vehementer falluntur. Ciceronis certe qui phrases et verba omnia tenuerit ad unguem, is ne umbram quidem Tullii habebit, nisi colorem etiam ipsum orationis, inveniendi, et argumentandi copiam, rerum pulcherrimarum delectum et ubertatem, vim divinam ingenii, dignitatem denique et honestatem sententiarum ejus cognoverit: Schonæus autem quo minus Terentio præferatur, non modo eruditionis, sed etiam pietatis judicio interesse: Videant illi, qui argumenta sanctissima per comœdias juventuti proponendas existimant, mihi res magis seriæ videntur, quam ita per ludum ac jocum tractandæ, ut deinde narrationes verissimas pueri in sacris literis legentes procul absint ab illa debita divinis veneratione, sed fabulam aliquam Comicam vel Tragicam legere sibi videantur." H. S. Reimari *Commentarius de Vita et Scriptis J. A. Fabricii*, Hamburgi, 1737. p. 340-5. *E. H. B.*

On the Persea of the Ancients.

[An Extract from the Memoirs of the Royal Academy of Sciences.]

Les anciens parlent beaucoup d'un arbre de l'Egypte auquel ils donnent le nom de *persea*, qui ressemblait à un poirier, mais dont les feuilles duraient toute l'année, dont le fruit à noyau était très-doux, et très-sain, et dont le bois dur et noir avait une grande valeur. On trouve encore, dans les auteurs arabes du moyen âge, des descriptions d'un arbre qu'ils appellent *leback*, et qui offre tous les caractères attribués par les anciens à leur *persea;* mais aujourd'hui cet arbre est devenu si rare, au moins dans la Basse-Egypte, que les botanistes ne l'ont pas reconnu avec certitude: les uns, comme Lécluse, et Linnæus d'après lui, ont donné le nom de *persea* à une espèce de laurier; opinion d'autant moins admissible que ce laurier vient d'Amérique. D'autres, comme Schréber, ont

cru le retrouver dans le *sébestier (cordia mixa)*, dont le fruit visqueux est tout différent. M. Delisle a été plus heureux : ayant observé dans un jardin du Caire un individu de l'arbre appelé par Linnæus *ximenia ægyptiaca*, il lui trouva la plupart des caractères du perséa : une hauteur de dix-huit à vingt pieds, des branches épineuses, des feuilles ovales persistantes, longues d'un pouce à dix-huit lignes, traits qui ont pu donner lieu à la comparaison avec le poirier ; un fruit de la forme d'une datte, doux lorsqu'il est mûr, contenant un noyau un peu ligneux, etc. Parvenu dans la haute Egypte, M. Delisle en rencontra deux autres, et il apprit, par les habitans des contrées supérieures, que l'espèce est commune en Nubie et en Abyssinie, et très-estimée dans le Darfour ; cependant il n'a pu savoir si le cœur du bois est noir comme le disent les anciens de leur perséa.

Cet arbre se nomme aujourd'hui, en Nubie, *eglig*. M. Delisle lui trouve des différences assez marquées pour le séparer des autres *ximenia*, et il en fait un genre sous le nom de *balanites*.

On the philosophical meaning of the words βιος, κινημα, ενεργημα, *and* αισθημα.

The following explanations satisfactorily show the necessity of studying the commentaries of the Platonic and Peripatetic philosophers that have been preserved to us, as the accurate signification of the above words is only in these writings to be obtained.

Concerning the first of these words therefore, Proclus observes as follows in Tim. p. 229, Ψυχης γαρ οικειοτατος ο βιος. ει δεποτε και επι νου λεγοιτο, καθαπερ εν Φιληβῳ, την ιδιοτητα σημαινει της ζωης. δυο γαρ ο βιος ταυτα δηλοι, το, τε ιδιον εκαστου της ζωης ειδος, και την ανελιξιν της αιρεσεως αφ' ης εχει την προοδον. λεγεται ουν κυριως μεν επι των ψυχων. εν ταυταις γαρ η ανελιξις. i. e. "The life signified by the word βιος is most adapted to the soul. For if at any time this word is used in speaking of intellect, as in the Philebus, it signifies the peculiarity of the life. For βιος manifests these two things, viz. the peculiar form of each life, and the evolution of the choice, from which it has its progression. It is properly, therefore, asserted of souls : for in these there is an evolution [of choice]." What is here said by Proclus, that βιος signifies the *evolution of choice*, is confirmed by the following passage from the 10th book of the Republic of Plato Αναγκης θυγατρος κορης Λαχεσεως λογος. Ψυχαι εφημεροι, αρχη αλλης περιοδου θνητου γενους θανατηφορου· ουχ υμας δαιμων ληξεται, αλλ' υμεις δαιμονα αιρησεσθε· πρωτος δ' ο λαχων, πρωτος αιρεισθω βιον, ῳ συνεσται εξ αναγκης· αρετη δε αδεσποτον, ην

τιμων και ατιμαζων, πλεον και ελαττον αυτης εκαστος εξει· αιτια ελομενου· θεος αναιτιος. i. e. "The speech of the virgin Lachesis, the daughter of Necessity: Souls of a day! The beginning of another period of men of mortal race. The dæmon shall not receive you as his lot, but you shall *choose* the dæmon. He who draws the first, let him first make *choice of a life* (βιος), to which he must of necessity adhere. Virtue is independent, which every one shall partake of more or less, according as he honors or dishonors her: the cause is in him who makes the *choice*, and God is blameless." The evolution of lives which follows this speech, is therefore evidently the evolution of choice. And the word βιος perpetually occurs in the whole of what is said by Plato about the different lives of the human soul.

In the next place, we are informed by Simplicius in his Commentary on the 6th book of Aristotle's Physics p. 230, that κινημα signifies *the boundary or end of motion.* For he says, ομοιως δε και το νυν του χρονου, και το κινημα της κινησεως. καλουσι γαρ ουτω το της κινησεως περας. i. e. "*The now* of time, and the κινημα of motion, are similar. For thus the end or boundary of motion is called." In like manner ενεργημα, which occurs in Proclus on the Parmenides, and also on the Timæus, is *the boundary of energy.* For in the latter of these Commentaries p. 233, he says, λογου δε ενεργημα το λεγειν, ως νου το νοειν, ως φυσεως το φυειν. i. e. "To speak is the ενεργημα of reason, in the same manner as to perceive intellectually is the ενεργημα of intellect, and to germinate, of nature." Thus too, in the last place, αισθημα, which occurs in the MS. Commentary of Proclus on the Parmenides, is the boundary of αισθησις, or sensible perception. And as αισθημα, being the termination of sensible perception, is an impression of it in the sensorium, that which is analagous to this must be conceived to take place in κινημα and ενεργημα. For *the now*, or an instant, is, as it were, an *evanescent impression* of time, and κινημα may be said to be an *impression* of motion. For the latter is analogous to a point which marks the end of the flux of a line on another line.

THOMAS TAYLOR.

Manor Place, Walworth.

On Mr. Bellamy's Translation of the latter part of the 9th and 19th Chapters of Genesis.

In his translation of these two passages, Mr. Bellamy has entirely done away the account of Noah's drunkenness, and of Lot's incest. Will any of your readers oblige the world with a minute criticism of the alterations in question? Mr. Bellamy has

been severely treated by some of the periodical Journals; and many seem to have considered it to be their duty to reprobate his translation. If in any instance he has wilfully perverted the meaning of the sacred text, he deserves all that he has received. If he has been guilty only of those mistakes and errors which are the lot of all, the severity of his critics will be a lasting reproach. The whole question with the world, and with posterity, will be, "Is Mr. Bellamy right, or wrong?" "Has he thrown any light on obscure passages, or not?" I have fixed on these portions of his version, in which he has so materially departed from the received translation, as a criterion, by which a Biblical scholar may judge if his claim on the attention and approbation of his countrymen be well founded.

A Constant Reader.

Palindrome.

From πάλιν and δρομέω, a word, line, or sentence, which is the same, read backward or forward. Thus constructed is an inscription round the font of the church of Sandbach, in Cheshire, and at some other places:

ΝΙΨΟΝ ΑΝΟΜΗΜΑ ΜΗ ΜΟΝΑΝ ΟΨΙΝ.

Similarly constructed is the Latin verse:

Roma tibi subito motibus ibit amor.

And the English line:

Lewd I did live, evil did I dwel.

The word *Madam* is a palindrome.

It is related, that a noble lady, who had been forbidden to appear at the court of Queen Elizabeth, on account of a suspicion of too great familiarity with a certain lord high in her majesty's favor, chose for a device upon her seal the moon partly obscured by a cloud, with this palindrome for a motto:

Ablata, at alba.

A lawyer is said to have taken for his motto:

Si nummi, immunis.

The following line is a refinement upon the palindrome, for each *word* is the same, whether read from the first letter, or the last:

Odo tenet mulum, mappam madidam tenet Anna.

Literary Intelligence.

JUST PUBLISHED.

CLASSICAL.

Stephens' Greek Thesaurus, Nos. VII. and VIII. i. e. Part VI. of Lex. and Part II. of Gloss. The present price is 1*l.* 5*s.* small, and 2*l.* 12*s.* 6*d.* large paper; and will soon be advanced to 1*l.* 7*s.* and 2*l.* 15*s.*

The Delphin and Variorum Classics, Parts III. and IV. Pr. 1*l.* 1*s.* small, and 2*l.* 2*s.* large paper. V. and VI. will be delivered this month. The price will be raised hereafter. Very few copies are unsubscribed. Present Subscription 908.

Mr. Carson of Edinburgh has just published an edition of *Tacitus* for Schools, in One Volume Octavo.

Dissertation sur le passage du Rhône et des Alpes par Annibal (par le Comte de Fortia d'Urban.) Seconde édition, avec une Carte. Paris 1819, 8vo.

Strabonis a Corayo editi Tomus Quartus et ultimus.

The Third Volume of Clavier's Pausanias is now printing.

Notice sur quelques Monumens Anciens situés dans les environs de Genève; par Eusèbe Salverte. Genève 1819.

Etymological French Dictionary. Charles Pougens, a Member of the Royal Academy of Inscr. and Belles Lettres, has addressed a letter to Professor Wyttenbach of Leyden, developing the plan of a work, which if executed with ability equal to the vigor of the conception, will be of considerable importance not only to scholars in his own country, but in every other. The design must at least be well matured, as it appears to have been not merely in contemplation, but in progress of execution, since 1771. It is to be entitled "Dictionnaire des Origines de la Langue Française;" forming Six Folio Volumes; comprising, 1st. the Opinions of all preceding Etymologists; a Comparison of the principal, with a Discussion of their Opinions: 2d. The Author's own Decision: 3d. Researches on the Origin and History of Words; not applying to European languages exclusively, but to others whence he derives those existing in French. Subjoined to this Dictionary is to be placed a Polyglott Vocabulary of words of

the first necessity, supposed to be necessary to man in the rudest state; amounting in number to about 300.

Of this Thesaurus, an abridgment is also in contemplation, forming at most 3 vols. in quarto, designed to contain, 1st. The Grammatical Classification of each word with its original application. 2d. A Summary Extract of its Etymology; but fuller than in Dr. Johnson's of our own tongue. 3rd. The Definitions. On this part, as being the most difficult and of the most direct utility, the author appears to have bestowed the greatest pains. Our errors when not physical or moral arise, he says, from errors in language, the abuse of words, and false applications of them. Ten years of his life have been occupied in an attentive perusal of the principal Classical Authors in his language, whom he reckons about 65: from these he has culled a series of detached phrases, giving the particular acceptations of every word. These extracts exceed in number 300,000: and a selection has been made from them, already arranged alphabetically, and distributed in registers. By the aid of these he deduces definitions in most cases, he hopes, tolerably exact. He has himself been often surprised at the number of *Nuances*, of which, under the pen of able writers, each word is susceptible. These researches are quite terminated.

Intelligenzblatt, Jenæ. A. L. Z. October 1818.

BIBLICAL.

Vetus Testamentum Græcum cum Variis Lectionibus. Editionem a Roberto Holmes, S. T. P. inchoatam continuavit Jacobus Parsons, S. T. B. Tomus Secundus. Oxonii, e Typographeo Clarendoniano. 1818.

The progress of this work, from its commencement to the death of Dr. Holmes, and the publication of several succeeding fasciculi, have been already noticed in the *Classical Journal, and are already well known to the public.* Dr. H. died in 1805, at which time nothing more had been published than the Pentateuch, forming the 1st volume, and the book of Daniel in a separate fasciculus: viz. Genesis 1798. Exodus 1801. Levit. 1802. Numb. 1803. and Deuteronomy (completing the volume) 1804; though the date 1798 is improperly affixed to the general title. The book of Daniel was published only a few months before his death. And here was suddenly broken off a laborious and expensive work: but as a considerable sum of money had been subscribed both for the purpose of carrying on the collations abroad, and also for publishing them on the plan suggested by Dr. H., and as the delegates of the University Press had not only contributed largely to that subscription, but undertaken also to continue the

work, if possible, in case of Dr. H.'s death; they engaged the present Editor for the fulfilment of this object: by him has been published the volume, which forms the subject of the following Notice. In its present form it consists of more than 800 folio pages, and comprehends all the Historical Books from Joshua, to the second Book of Chronic. inclusively; the several fasciculi of which came out in the following order: Joshua 1810; Judges and Ruth 1812; and the six remaining books in the 5 years following: the whole being printed off soon after Christmas 1817, and nearly ten years from the time when the editor first entered on his task. To those who are not acquainted with the extent of Dr. H.'s plan, nor with the difficulties under which his successor has labored in carrying it on, it may appear extraordinary that no further progress has been made in a work, which must still be considered as imperfect, and for the final completion of which some years are yet required. But avoiding all discussions of this nature, let us proceed to examine the materials of the present Vol. and the uses which may be made of them. These materials we shall arrange (according to the order in which they are placed in the preface to each fasciculus) under the several heads of MSS. editions, fathers, and versions.

1. In addition to a great number of the same MSS. as are employed in the former volume, the present is also enriched with the collations of several curious and important MSS. the various readings of which have never been given in any edition of the Septuagint. As, 1. for the books of Joshua, Judges, and Ruth, Codex Dorothei iv. Vat. 331. 1746. (Dorotheus was a Divine, who at that time held a high ecclesiastical office in Moldavia. The MSS. furnished by him were conveyed to Wittemberg, where they were collated for this work by Professor Matthiæ.) 2. For Ruth, and the following books—Codex i. D. ii. Musæi Britannici. This has been sometimes called the Arundelian MS., and seems to have been copied from one in the uncial character. It contains two different copies of the book of Esther, one of which is according to the Hexaplar Text of Origen: they were both published by Archbishop Ussher at the end of his Syntagma de Græca LXX. Interpp. Versione. Londini, 1655. See Pref. to Lowth's Isaiah. 3. For the

Books of Kings.—Codex Biblioth. Paris. viii. Sæc. x.

———————Biblioth. Escurial. Σ. ii. 19. Sæc. xi. xiii.

———————Biblioth. Paris. olim Medicæus. Sæc. x. (ut videtur.)

———————Dorothæi v. Sæc. xi.

Codex Biblioth. publicæ Basiliensis, signatus B. vi. 22.

———Coislinian. viii. Sæc. x. Lectionibus Aquilæ, Theodotionis et Symmachi imprimis refertum.

Codex Biblioth. Cæsar. Vindob. mediocriter antiquus.
——— Vaticanus 333. Sæc. x. circ.
——————— 334. Ætat. fere ejusdem.
——————— 1238. Sæc. xiii.
——— Urbinato-Vatican. Sæc. x. &c.
For the 2 books of Chronicles, Codex antiquus Biblioth. publicæ Cantabrigiensis, quondam Theodori Archiepiscopi Cantuariensis Sæc. vii. (There is an imperfect collation of this MS. annexed to Walton's Polyglott.)

Beside these and several other MSS. in the Greek Language, we have also in the 4th book of Kings, a collation of the celebrated Syro-Hexaplar MS. in the Royal Library, Paris, of which P. J. Bruns extracted the various readings for the use of Dr. Kennicott, and has since reprinted in the Repertor. pro Biblic. et Orient. Liter. Tom. VIII. The importance of this MS. is considerable in many respects, and is indeed evident on inspecting the *Margin* and Appendix of the volume before us. For 1. it proves many readings of the different texts of what is called the Septuagint Version to have been taken from Aquila, Symmachus, &c. and consequently justifies the assertion of those who affirm that *all* our present copies of this version, are mixed and confounded with those of the *other Interpreters*. (See Hody de Textibus p. 634. Carpzov. Crit. Sacr. p. 540. Ed. Lips. 1728. Eichhorn. Einleit. in das A. T. Tom. I. p. 366, &c). 2. It supplies many readings of these Interpreters (Aquila, &c.) which are not to be found elsewhere, and may therefore be of great service in correcting and augmenting the collection of Hexaplar Fragments made by Montfaucon, &c. 3. It shows that the hypothesis commonly received in respect to the contents of those versions, called Editio 5ta, 6ta, 7ma, is not founded in fact. And 4. it not only discovers the origin of certain readings in the Alexandrine copy, (see chap. xvi. 9.) but also establishes several others in conformity to the Masoretic Hebrew, against the authority of less ancient MSS. both Greek and Hebrew, and corresponding with the text of the Complut. edition, even when unsupported by any other MS. (see chap. xiii. 23. chap. xv. 10. chap. xix. 32, &c.

2. The editions collated in this volume are, with the exception of the Paulino-Lipsiens. (Fischer), which goes no further than the Pentateuch, the same as those cited by Dr. H. viz. the Complutensian, Aldine, Alexandrine, or Grabe's, and that which forms the text of the Catena Nicephori. It is well known that for many years great prejudices prevailed against the Complut. Edition. It was not considered as a *Critical Edition* because it was not known from what MSS. its text was taken; it was moreover believed that the Editors, without adhering to any particular copy,

extracted from all of them, or even from commentaries, such readings as came neareast to the Hebrew; and that they wilfully corrupted the Greek Version to render it conformable to the Vulgate. From the volume before us it will appear that these charges, though sometimes true, are not so in general. The text of the Complut. Edition follows so closely that of MSS. 19. 82. 93. 108. (in Catalog. Holm.) throughout the several books of this vol. that it must evidently have been taken from the same original prototypes. Moreover where it differs from the Roman Edition, it is in very numerous instances supported not only by the Aldine and Alexandrine texts, but also by that of the Codex Coislinian. num. 1. one of the oldest and most highly esteemed MSS. extant. (See Repertor. pro Bibl. et Or. Liter. Tom. 11. p. 196). In not a few passages the text is as evidently altered by the Editors, to make it agree with the Hebrew, and especially with the Vulgate. Among the most remarkable of this kind may be reckoned, 1 Reg. vi. 1, &c.—2 Reg. xv. 7. xvi. 16—3 Reg. i. 3. ii. 1. ix. 8. xii. 18. xv. 22. xvi. 34—1 Paralip. x. 13—2 Paralip. xiv. 12. To make these facts more clear, the present Editor has found it expedient frequently to cite the Vulgate, though citations from that Edition are not included any more than from St. Hierom) in the plan of Dr. H.

The Aldine Edition has also been represented as containing frequent Glosses, (glossemata), together with a mixture of several different Versions, and Interpolations even from the N. T. Its text however is here satisfactorily traced to MSS. 64. 120. 121, &c. (Holm.) and it also agrees in many instances both with the Complut. and Alexandr. Copies, and with Codex Coislin. 1. when all these disagree with the Roman Edition. See a remarkable instance of the agreement of the Ald. Ed. with the MSS. above mentioned in 4 Reg. iii. 2.

The prototype of Grabe's Edition, like the Roman, is principally one MS. which perhaps it would have been sufficient to have cited under the numerical sign III. But as Grabe has inserted numerous alterations into his text, taken from different sources, together with the ORIGENIAN Marks, without making his readers acquainted with the different degrees of authority due to such insertions, his text as it now stands can hardly be considered as a legitimate foundation for various readings.

Though the text of the Catena Nicephori comes very near to that of the Roman Edition, it is not precisely the same, nor has the source of it been exactly ascertained. But in the historical books of the Greek version it agrees so constantly with MSS. 209. 236. 237, &c. (Holm.) that little doubt can be entertained that it must have been derived from the same prototype, or exemplar, with these

MSS. 3. Notwithstanding that the celebrated Matthiæ considered citations from the fathers and ecclesiastical writers as of little consequence, it was by him that collations were made of the works of Cyrill. Alexandr. Chrysostom. Athanas. Isidor. Pelus. Euseb. and Gregor. Nyssen. for the use of this Edition. Various readings have also been collected from Philo-Judæus, the Apostolical fathers, and many other Ecclesiastical writers, especially from those cited in the Catena Nicephori by Dr. H. himself. In this, as in other respects, the present Editor has endeavoured to follow his steps, and to maintain the tenor of the work: but that, for want of more definite information as to this part of Dr. H.'s plan, he has been sometimes subjected to additional labor and embarrassment, will be seen in the Preface to the book of Joshua. 4. The versions collated in this volume are the Armenian, Slavonian, and Georgian, together with the fragments of the old Latin version preserved by Sabatier, and citations from the O. T. in the Syriac of Bar-Hebræus. Of the three former, which were furnished by Professor Alter of Vienna, an account may be seen in his own words prefixed to the first volume. It may be proper to add, that as Alter translated the Armenian, &c. into Greek, the present editor has deemed it expedient to describe the various readings in the very words of his translation, and not to turn them into Latin, as Dr. H. has frequently done. By multiplying translations, it is obvious that the chances of error are also multiplied; and it was to avoid this responsibility, as well as the difficulty of finding terms in the Latin exactly synonymous, that the editor of this volume has deviated in this single instance from the plan of his predecessor. (See an example of Dr. H.'s mode of expressing the Armen. &c. Levit. xxv. 50.) In the two books of Chronicles we have no further use of these versions than a collation of 15 Armenian MSS. made with the Armen. Bible, (printed at Venice, 1733) by Sergius Malea, superior of a monastery at Jerusalem, in the year 1773; which collation has also been employed in the preceding books.

The citations from the Horreum Mysteriorum of Bar-Hebræus were extracted by that excellent oriental scholar the late Dr. Henry Ford, and a Latin version made of them for the use of this work. As the editor of the former volume did not make use of the original work of Dr. H. though in the Bodleian Library, nor inspect the autograph of Dr. F., some errors had crept into the transcript, which appears to have been made hastily, in several places; and which the present editor has endeavoured to correct.

It is unnecessary to add any thing concerning the use and application of this, as well as the former volume, to the purposes of Scriptural criticism, especially after what has been said by Amers-

foordt and others. Before the publication of the present work, the only one of the kind ever attempted, it is obvious that we could have but an imperfect idea of the actual state of the Greek versions, of the authority of any readings derived from them, or of the sources of the four principal editions. In order to ascertain these points, it was expedient, according to the exhortation of Bishop Pearson, *omnes codices* excutiendos esse, eosque non solum cum Hebræo, sed etiam Philone, Josepho, vetustissimisque Patribus Græcis, &c. comparandos. Such an undertaking had long been a desideratum in the critical world, and was strongly recommended as a necessary appendage and supplement to the great work of Kennicott. For it is manifest that in case of a new, or a revisal of the present, translation of the Bible, a synopsis of all the varieties, both in the Hebrew and Greek texts, will be indispensably requisite.[1] And above all, as it appears, notwithstanding the great mass of various readings collected from MSS., Fathers, &c. that the Greek version, the mother of so many others, exhibits a text in many respects different from that of any Hebrew copies hitherto known, it becomes an object of the utmost importance to the Biblical student, whose critical knowledge of the Scriptures must be very imperfect unless he is acquainted with the varieties of the Greek text, as well as those of the Hebrew.

A New Edition of the Enthusiasm of Methodists and Papists considered; By Bishop Lavington, one vol. 8vo. With Notes, and an Introduction, by the Rev. R. Polwhele. Price 12*s*. bds.

This is a reprint from the scarce edition now selling for a very high price. The author's principal design is to draw a comparison, by way of caution to all Protestants, between the wild and pernicious enthusiasm of some of the most eminent saints in the Popish communion, and those of the Methodists in our country; which latter he calls a set of pretended reformers, animated by an enthusiastic and fanatical spirit.

The Œdipus Romanus, or an attempt to prove, from the principles of reasoning adopted by the Right Hon. Sir W. Drummond, in his Œdipus Judaicus, that the twelve Cæsars are the twelve signs of the Zodiac. Addressed to the higher and literary classes of society. By the Rev. G. Townsend, A. M. of Trin. Coll. Camb. 7*s*. 6*d*. bds.

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[1] See Inquiry into the present State of the Septuagint Version, &c. by Dr. Henry Owen, F.R.S. London, 1769.

Discovery of a Manuscript of Ulphilas, in the Ambrosian Library, at Milan.

The paper anciently made from the *Papyrus* was not so plentiful, we have reason to believe, as paper is in modern times; but, certainly, parchment, or vellum, was, in various periods, of considerable cost, and was esteemed worth preserving, even after the purpose to which the writing it contained was answered. The owners of such parchments employed a process, by which they intended to remove the writing, whether by washing off the ink, or by neutralising it, so that it no longer appeared. On the skin thus reduced to an uninscribed state, they wrote afresh, such matter as they thought proper. But, the lapse of ages has in many instances shown, that the process of obliteration was imperfect; that the second coat of ink would gradually fade, and become less legible, or less powerful, while the first coat of ink lying beneath, would revive, and become more distinguishable, in consequence of the imperfect removal of its particles, or of their imperfect neutralisation.

It needs no proof that the first writing may be several hundred years older than the second writing; and that the work thus preserved, or rather regained, being of deeper antiquity, is of greater curiosity. An instance of this has lately occurred to Sig. Angelo Maio, who, as our readers know, is one of the Librarians of the Ambrosian library. That literato, on examining some very old MSS. perceived under the Latin text which they contained, another very different in form, and certainly of much earlier origin. This raised his curiosity; and on examination the text concealed by its successor proved to be the *Mœso-Gothic translation of the thirteen Epistles of St. Paul*, made by Bishop Ulphilas, in the fourth century, the loss of which has been exceedingly lamented among the learned.

It is true, that the famous *Codex Argenteus* of Upsala, which contains a considerable part of the four Gospels, was published in the seventeenth century; and that two other editions, one so late as 1805, were well received. The learned Knittel also discovered in the library at Wolfenbuttel, several fragments of the Epistle to the Romans, which he published in 1762. But the text found at Milan, far exceeds in extent, all that has been hitherto published; and opens a vast field of inquiry, as well on the subject of the Scriptures, as on that of the Northern languages and antiquities. This text fills two large manuscript volumes; they are not of the same hand writing; but are apparently of the fifth or sixth century. What is wanting in one of these volumes is supplied by the other; though they will not form one whole. The letters are large and

handsome, the titles of the Epistles are written on the top of the MS. and notes, in the same language, on the margin.

An individual of Milan, distinguished by his zeal for science, has ordered an extensive font of these Ulphilan letters to be cast by an expert workman, as well for the text as the notes. The learned world may, therefore, expect copies of this truly ancient translation; of which Sig. Maio intends to give a most complete idea in a preliminary dissertation.

Besides this discovery, the same indefatigable inquirer has had the good fortune to retrieve about twenty pages of the same language, from several other MSS. Among them are passages from the Gospels, which contribute to perfect the Upsala copy: also part of a homily, or commentary; and fragments of a version of Ezra and Nehemiah.

As so great a proportion of the language is recovered in these labors of Bishop Ulphilas, a new Vocabulary of the Mœso-Gothic tongue is in contemplation. It is well known, that this dialect was that of the Goths, who obtained from the Emperor Valens permission to retire into his dominions, for shelter from the violence of the Huns. In consequence, not less than two hundred thousand men able to bear arms passed the Danube, and established themselves in Mœsia, whence they obtained the name of Mœso-Goths.

The connexion of this language with the languages of the North, including the Saxon, on which our modern English is founded, enhances the philological value and interest of this discovery.

Italy boasts, that while her southern provinces furnish abundant examples for the study of the fine arts, her northern provinces are opening new fields to literature, by the publication of a number of valuable classic works, retrieved from the ravages of barbarism, and the oblivion of departed time.

Our readers will also recollect with pleasure, that Britain is not behind in publishing valuable MSS. with *fac-simile* types; and that our national treasures of learning are not neglected. Who knows what the library of the British Museum may one day furnish?

Itinerarium Alexandri, ad Constantium Augustum Constantini M. Filium, edente nunc primum cum notis Angelo Maio. 4to. and 8vo. pp. 100. Milan, 1817.

The Itinerary of Alexander the Great, dedicated to Constantius, son of Constantine the Great, now first published, with notes by Angelo Maio. The history of Alexander, like that of most military heroes, has been so greatly intermingled with fable, that we are

glad of every assistance towards reducing it within the bounds of credibility. It is no absurd supposition that early in the fourth century many authentic documents, and even original monuments of the history of Alexander, were still existing; and were accessible to a writer who dedicates his performance to the Emperor Constantius, son of Constantine. His agreement with many things in Arrian, says Sig. Maio, proves his veracity; while he differs from that historian in so many others, that he cannot be deemed his abbreviator, or copyist. He writes with more modesty than Arrian, and rejects those fabulous traditions in which various biographers of Alexander have involved themselves. The work contains an abridgement of the history of Alexander, from his birth to his death; which the writer does not attribute to poison, but to his excess at the table of Medius, where he emptied the cup of Hercules.

From the dedication we learn that the same author had composed an Itinerary of Trajan.

The second part of this volume consists of *Julii Valerii res gestæ Alexandri Macedonis, translatæ ex Æsopo græco prodeunt nunc primum, edente notisque illustrante Angelo Maio, Ambrosiani Collegii Doctore.* 4to. and 8vo. pp. 270. Milan, 1817.

This is the second part of the same MS. as is reported in the foregoing article. Because they are found in connexion, some critics have attributed them both to the same Julius Valerius; but it should seem that the former is the earlier writer, though both copies appear to be of the ninth, or at least of the tenth century.

Julius Valerius was not the same person with Æsopus, as some have thought, but was his translator; and this MS. correctly distinguishes the two persons. They are, however, wholly unknown. This work speaks of the temple of Serapis and the tomb of Alexander as then existing. From this Sig. Maio concludes that the Greek author could not be later than the fourth century: he might even be earlier, in the opinion of this discoverer, since the style of the Latin translation seems to place Julius Valerius in that century.

Sig. Maio besides the preface has added the summaries of the three books which compose the work; with remarks on the fabulous histories of the exploits of Alexander; and researches respecting authors who might have a knowledge of this Julius Valerius. The MS. is not complete: the whole of the first part is wanting, and there is a considerable deficiency in the second. A succinct analysis of the parts wanting is supplied by the editor from another MS. in the Ambrosian library, which contains an abridgement of Julius Valerius.

This work contains so many details respecting Egypt and

Alexandria, that it is probable the author composed it in that country and city. Sig. Maio inclines to believe that the translator Julius Valerius was, also, of Africa.

Our readers may recollect, that some time ago, offence was taken by Dr. E. D. Clarke, at the silence of the Trustees of the British Museum, who declined to authenticate a very capital Sarcophagus, brought from Alexandria by the British troops, who had rescued it from the grasp of the French, as the Tomb of Alexander. It is possible that this work may contain such details respecting the nature, form, and situation of that monument, as may contribute to the effectual settlement of that question. We have no objection to invest a trophy of British valor with the most distinguished character; though we object to the pledging of British learning and veracity to a proposition not demonstrated as absolute fact.

NOTES TO CORRESPONDENTS.

Several articles are postponed till our next No.

We thank N. A. O. for his very judicious hints. In looking over our former Numbers, he will see that we entertain an opinion similar to his of Buttman's *Greek Grammar*. His Greek Epigram will be inserted.

L'article de M. Abel-Remusat n'a qu'une faute; c'est d'être d'une longueur qui passe nos bornes.

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